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FATHER EUSEBIO KINO, S.J., AND THE JESUIT MISSIONS IN ARIZONA.

THE idea of carrying the Gospel to Lower California had never been abandoned by either Father Kino or Salvatierra. While travelling together in Arizona in 1690, Salvatierra had charged Kino with the building of a boat on which the gulf from Pimeria to the peninsula might be crossed. The latter had attempted the task, but, for reasons which he does not clearly state, had abandoned it. During the year 1698 news reached him that his former fellow-traveller and the Italian Father Piccolo had landed on those inhospitable shores, and were making their way north along the gulf. A special messenger from the city of Mexico about the same time had brought orders to Father Kino to make a careful survey and prepare a cosmographical report of the eastern shores of the gulf, with a view to discovering a suitable port where vessels might regularly land to supply future missions on the barren peninsula with necessary provisions and implements. In obedience to the order, he started with a military escort in a northerly direction in order to visit the Subaypuris before beginning his task. The Gila was reached near Casa Grande, where the band was met by delegations of Opas and Maricopas tribes, who, speaking a different language from that of the Pimas, expressed a desire that the priest should visit their country beyond the river, and give them missionaries to instruct them in the Christian religion.

Through an interpreter, Father Kino promised to do so as soon as possible, and having learned from these new acquaintances that the hostile tribe of the Moquis, who had abandoned the faith, were their neighbors further north, sent messages of peace and good-will and small presents to win back the friendship of the apostate Indians.

After a two-hundred-mile ride in a southwesterly direction P. Kino reached the shore of the Gulf of Mexico, at the foot of an extinct volcano, near the bay called by the ancient geographers Santa Clara, and by the modern Adair. Ascending the high ground, he descried the opposite shores of the gulf and at his feet a fine harbor, suited for the purposes of the mission. His task was done. But to be exact in his obedience to his superiors, he explored the shores southward for more than two hundred miles, where he found a settlement of four or five thousand of his generous, open-hearted Pimas, who met him everywhere carrying simple crosses in their hands to manifest their readiness to become Christians if priests were only given them for their instruction. Passing through Caborca and San Ignacio, Father Kino reached Los Dolores about the end of October.

The February of 1699 found him again en route for Arizona. The rumors that the northern Pimas were thieves, marauders, and even cannibals had been set at rest; but when Kino announced his discovery of the Opas and Maricopas and asked for priests to evangelize them, busy tongues began to spread the report that these vicious tribes were the instigators and strong support of the Apaches. This was now to be disproved.

Accompanied by Father Adan Gil and a guard of soldiers, Kino set out to the northwest, and reached the port of Santa Clara, where he left in charge of the Indians a herd of cattle, with instructions that they be turned over to Father Salvatierra and Piccolo should they chance to land on those shores. He next stopped at the confluence of the Gila and the Colorado, the site of the present town of Yuma. Its first name was San Pedro, given it on this occasion by Father Kino, while he called another near-by mission San Pablo. At Yuma he heard for the first time of the California tribes on the other side of the Colo-

rado, called Iguanes, Culganes, and Alcedomas, to whom he sent little presents with messages of good-will. To the Yumas and Maricopas the Fathers, not knowing the language of the natives, had to preach through interpreters.

While exploring the California peninsula Kino had found on the western shores certain beautiful blue shells, the like of which he had seen nowhere else. Some Indians from Upper California came to meet him at Yuma and presented him with some sea-shells closely resembling those found on the ocean shores of the peninsula. From this coincidence the experienced explorer concluded that the Pacific Ocean must be at no great distance, and that communication might be established by land between the peninsula missions and those of the Pimeria Alta.

We need not be surprised at the apparent want of geographical knowledge in so scholarly a man as Kino if we remember that no European had crossed the Colorado River up to two hundred years ago. It is true, Alarconin, in 1540, had, from the deck of his ship, seen it flow into the Gulf, and had called it Colorado (colored) because the color of its waters made it traceable for many miles in the bay; nevertheless Father Kino is the first discoverer and explorer of that stream in northern Mexico and Arizona. It must also be borne in mind that only once had Spanish ships entered (in 1602, under command of Viscaino) the ports of San Diego and Monterey. Father Kino knew of the existence of these ports, but had no means of determining the distance between them and the Colorado River.

From the neighborhood of Yuma we must accompany Father Kino up the Gila and hear him preach at every Indian village as far as Casa Grande. Many infants and those of the adults who were far enough advanced in the knowledge of the faith were baptized during this extended journey. More settlements of the Maricopas were encountered, and through them fresh messages of friendship were sent with presents to the Moquis. But these fell into the hostile hands of the Apaches, who, attracted by the European curiosities, decided that they too must send embassies to Father Kino at

Los Dolores, inviting him to come and preach to them. Meanwhile the indefatigable apostle had left Arizona by way of Guevavi and San Xavier del Bac and had reached home. He lost no time in acquainting his superiors with the welcome intelligence that the savage Apaches had petitioned for missionaries. The news was too good to be believed, and there were those who received it as an emanation of mere enthusiasm on the part of Father Kino. However, the superior of the missions of Sonora, Antonio Leal, decided to ascertain for himself whether the dreaded Apaches truly desired to be instructed in the faith, and whether the dispositions and numbers of the Pimas did really call for as large a number of evangelical laborers as Kino had persistently represented.

In October of that year, P. Leal, accompanied by Father Francisco Gonzalvo and Kino, set out on an extended tour through Arizona, visiting Suamca, Guevavi, San Cayetano, and San Augustin, on the way to the Apache territory. At the last-named place one of the party fell seriously sick and the journey was interrupted in consequence. Travel, however, was not dangerous among Father Kino's beloved Pimas, who escorted his superior, without the Spanish soldiery, through most of his missionary establishments,—Casa Grande, San Serafin, San Marcelo, Yuma, and the rest. Father Leal had also an opportunity of becoming acquainted with the gentle Maricopas, though he did not meet the chief, Coro of Quiburi, who had been baptized shortly before at Los Dolores. The latter, together with some of his braves, had joined a body of Spanish troopers in pursuit of the Apaches, of whom a few had been slain and a number taken captives.

There seems to have existed at this time a general consensus of opinion regarding the importance of bringing Lower California under the civilizing influence of Christianity, and the King of Spain, the Viceroy, and the Jesuit Provincial in Mexico, no less than the Superior-General in Rome and the Bishop of Durango, interested themselves in the work, while abundant material means were being supplied by the generos-

ity of the Catholics of Europe and by wealthy American colonists. Kino more than anyone else sighed for the conversion of the children of his first love, and in 1697 had obtained permission from Tirso Gonzales, the then Superior-General of the Jesuits, to devote six months of every year to the California missions, as long as he had charge of the Pimeria Alta. He had good reason for his conviction that the lands west of the Colorado were but the continuation of those of the peninsula, and if I mistake not, he it was who first called them California Alta, or Upper California. To find a way of crossing by land from Upper Pimeria to Lower California became a fixed idea with him. We shall see that his biennial trips through Southern Arizona in behalf of the Pimas led him many times to the Colorado, beyond which he desired to pass to the Pacific and down the peninsula. In the spring of 1700, after another present of shells from the Maricopas who had journeyed from beyond the Gila to Los Dolores to see him, Father Kino was inspired with new desires to investigate as well as to evangelize. But the Pima missions must not be neglected. In San Xavier del Bac he found a vast concourse of natives assembled to hear him preach. The Caciques from many miles around, even from the Maricopa country, were there, and begged him so earnestly to remain with them that he consented to postpone his journey west. He preached to them daily several discourses, often spending a part of the night in expounding the divine mysteries. The local population were at this time busy building their pueblo around the mission chapel, which probably was little better than a shed made of poles and branches of trees. Availing himself of their good-will and enthusiasm, "he laid the foundations of a new church large enough to accommodate the big crowds that were wont to gather in that locality." In its construction they employed large quantities of *tezontle* found in the vicinity. This is a very light porous stone well suited for building purposes, which was used in the construction of almost all the city of Mexico, even for the large monumental structures. The Indians worked cheerfully in the church's erection, which they greatly desired, and also by reason of

their devotion to Father Kino whose instructions they always willingly followed.[1]

On the 5th of May Father Kino left San Xavier del Bac and returned to Los Dolores, whence he wrote immediately to his superiors for permission to make it (San Xavier del Bac) his home or headquarters. The request was granted; but, for want of another priest to replace him at Los Dolores, the permission was not acted upon.

On the 24th of September, 1700, Kino set out again for Arizona, this time taking a northwestward course to the Colorado. On the way he came upon a settlement of Indians, to which he subsequently gave the name of San Geronimo. There were in all some 250 souls, and as he was addressing them on the night he tarried with them, 150 more arrived from a far-off hamlet. These had never before seen a white man, and great was their wonderment at the sight of the good missionary. On this journey he reached the Gila at a spot now known as the Gila bend, near the boundary separating the territory of the Yumas from that of the Maricopas. There had been bad blood between these two tribes, and only a few days before several men on both sides had fallen in combat. Father Kino acted as arbiter and peace was reëstablished. On a former visit the sight of horses had at first frightened the natives away, but now they had so far familiarized themselves with the docile animal that Father Kino's horse having strayed away in search of better pastures, the Indians caught it and led it back to its owner. The whole of the settlement gathered round a dog which had followed the missionary, and the simple folks were lost in astonishment at the animal's gentleness and fidelity to its master. It was probably the first dog ever seen in Arizona.

[1] Father Kino did not spend more than two weeks on this occasion in San Xavier del Bac, and it is impossible that the church could have been built in that short space of time. We can hardly suppose that those rude natives had preserved the art of their ancestors, who erected the Casas Grandes, or that Father Kino could have had with him skilled European or Mexican masons and stone-cutters. Yet it seems probable that the ancient Church of San Xavier del Bac is wholly the work of the Indian. When a new church was to be built a few years later at Cocospera, Indian masons from San Xavier were imported to do the work. But, *quien sabe?*

Father Kino ascended a mountain peak (no doubt one of those which modern geographers call chimneys in the Santa Estrella range), but even with the aid of a small telescope was unable to see anything but land all around. The courses of the Gila and the Colorado as far as their juncture were easily traceable, but nothing could be seen of the strait which many held must exist, connecting the Gulf of California with the Pacific, since they assumed that Lower California was an island.

P. Kino's presence in the district attracted a party of forty Yumas with their chief from the banks of the Colorado, who begged and entreated that the missionary accompany them to his people, who were looking for his coming and were anxious to welcome him. The Gila could not be forded on horseback, but they escorted the priest down the stream to a place where it branched off into three arms and was easily passable. The next day the man of God found himself in a Yuma pueblo, where he was rejoiced to see again many of his old acquaintances from San Pedro (Yuma). He yielded to their entreaties to stay with them some days so as to give an opportunity to the natives of the neighboring districts to come and see him. Next he proceeded southward along the Colorado to where it flows into the Gila. Here he found fifteen hundred people awaiting him, many of whom had swum across the river from the California side. They were a fine body of men, and much taller than the Yumas, Maricopas, or Pimas. In this way Father Kino became the first evangelist of Upper as well as of Lower California. The foremost thought of his mind during the subsequent ten years was to continue his labors in this new territory, so as to bring it completely within the boundaries of Christ's kingdom on earth. But God destined otherwise, and P. Kino was to confine his zeal to the Christianizing of Pimeria Alta. On his return journey homeward he called at all the stations on the route, reaching Los Dolores on October 20, after travelling about one thousand miles in less than a month.

In the meantime Father Salvatierra had been kept well informed of the excursions and discoveries of Kino, and deeming it of great importance that communication should be established

between his own mission and those of Pimeria Alta, he proposed, in the spring of the year 1701, to accompany his confrère on another exploration tour. He crossed the gulf with some of his California converts, secured an escort of ten soldiers, and joined Kino at Los Dolores. They started on their common expedition towards the end of February. Their intention was to reach the volcano near Santa Clara Bay, then to cross the Colorado and to continue journeying along the western shore of the gulf to Loreto, the headquarters of the missions of Lower California. Their purpose, however, was ultimately defeated. They had depended, as usual, for their horses' forage on the grass that grew on the open plains and along the river banks; but they found that to reach the Colorado anywhere near the gulf they should have to journey for many miles through arid desert sands, offering no sustenance for their animals. Accordingly they were obliged to abandon the expedition. Salvatierra returned to Lower California, whilst Kino visited the missions of Arizona, Guevavi, San Xavier del Bac, etc.

During this year there arrived in Pimeria Alta four new Fathers, one of whom, whose name we are not told, was to establish himself as resident at San Xavier del Bac.

About the middle of September we find P. Kino again at San Dionisio, at the confluence of the Gila and the Colorado, making another fruitless attempt to reach California by land. There had been a drought that year, and food was scarce among the Pimas and Yumas who lived along the banks of the Gila. On learning that the Quiquimas, a tribe occupying a tract near the gulf, and west of the Colorado, had a plentiful supply of corn, the good man made an effort to secure for his famishing children a sufficiency of the Quiquimas' grain. Three hundred of his people followed him down the stream to the first pueblo of the Quiquimas, about a day's journey from the sea. Father Kino offered the inhabitants some European curiosities in exchange for corn, and was thus enabled to send back to their homes the Yumas and the Pimas provided with food to last them several weeks. These good Quiquimas had already heard of the great Chief (Kino) of the Christians whom God had sent to the other tribes, and a few of them had been to see him; but no

white man had ever come to visit them in their own country. Thousands swam the river to see P. Kino. On this trip the missionary had only a single attendant, a white Christian, who, seeing himself surrounded by these strange Indians, giants in stature, who might prove as savage as the Apaches and fond of human flesh, was seized with sudden fright and at the first opportunity made his escape back to one of the missions.

The Indians of Arizona living along the Colorado and Gila made use of baskets, boat-shaped, for the purpose of transporting goods across the streams. These baskets (*coritas*) were so skilfully woven from a peculiar grass as to make them perfectly water-tight. The corn sold to Father Kino was taken across from the western to the eastern shore of the Colorado in these *coritas*, containing, each, about one bushel of the grain. It is an odd spectacle to see a large number of Indians swimming and by skilful strokes keeping the tiny crafts floating in front of them.

Men, women, and children never seemed done staring at Father Kino's horse, for they had never seen such an animal in their lives. When the priest's Indian attendant remarked that the animal could outstrip in race the fleetest Quiquima among them, the spirit of rivalry was at once aroused and a match was arranged between the horse and one of the swiftest among the natives. The simple folk were also much taken with the bright color of the chasuble worn at Mass by Father Kino. They felt disappointed when after the service he took it off, and eagerly begged him to wear it all day that the fathers, mothers, brothers, sisters, and aunts who were not present might have a chance of seeing it later in the day. Father Kino managed to satisfy their curiosity by calling them all together at a place appropriately called Presentacion. The river at this point was five hundred and fifty feet wide and very deep in midstream. The brave Jesuit wished to cross it, but somehow the animals could not be driven to swim it, but would turn back each time they were led into the water. The absence of large and close-grained trees in the district made it impossible to build regular canoes or "dug-outs" such as were used elsewhere throughout the continent of America; but the Quiquimas had acquired an art

of joining or dovetailing small pieces of well-seasoned wood, and in this way they fashioned boats. One of these boats carried the good missionary across the stream, after which he travelled some eight or ten miles inland from the shore through the territory of Upper California. Here the Quiquima Cacique had his home, where he entertained Father Kino, who, during the day and night spent in the place, managed to give the first ideas of the Christian religion to the inhabitants of the district. The lands between the Colorado and the plantation of the chief were fertile, well cultivated and dotted here and there with graceful clumps of fruit trees. One of Kino's letters to Salvatierra, at Loreto, is dated from here. He had entrusted it for delivery to the Cacique; but the letter did not reach its destiny at the time. In this place P. Kino was informed that the curious blue shells which he had so often been puzzled about were gathered on the Pacific coast, distant only about eight or ten days' journey. In the immediate vicinity of Presentacion he assures us there were not less than ten thousand Indians. On the 7th of December Father Kino was home again, having picked up at one of the missions on the road his white servant, whom he berated soundly for his cowardice in running away.

The last discoveries on the western side of the Colorado had but sharpened the desire of the missionary to establish land communications between Lower California and the Pimeria Alta. On the 5th of February, 1702, he left Los Dolores again for the Colorado, which he reached exactly one month later. Father Manuel Gonzalez and a ship carpenter were his companions on this journey. A raft was constructed near the mouth of the river as a ferry for the horses and luggage. But the currents and shoals they encountered in different parts of the stream hindered their actually crossing. A second attempt later on met with no better success. Meanwhile Father Gonzalez fell sick and it was necessary to make for some mission station within reach. The sick man's strength failed so rapidly that he had to be borne in a litter on the shoulders of the Indian attendants. Finally Father Kino found it necessary, whilst en route, to administer the last Sacrament to the dying priest, who expired at the mission of Tubutama early in April, 1702.

All the missions throughout Pimeria Alta were by this time in a flourishing condition, and much of the year 1703 was spent by Father Kino in Arizona, where he erected several churches and chapels. Great trials, however, soon darkened the bright prospects of the missionary field. In the latter part of the year several settlements were sacked by the Apaches, and the troops from the nearest presidios were ordered out to punish the marauders in their own country. The prospective campaign against these savages of western Arizona was not to the liking of the military officers, who were too frequently no better than mere hirelings. At any rate, they maliciously informed the military governor of Sonora that the Pimas were the real offenders and asked for more troops to scour and overawe the country. The reader may easily imagine the consequences of these measures, which were promptly put into execution. The cattle which by this time had multiplied considerably under the care of the missions, and such as was owned by the Indians, was appropriated to support the military. The peaceful pueblos were harassed on all occasions, and none of the distant tribes dared any longer communicate with the Father at Los Dolores to ask for counsel and instruction at the hands of their truest friend. Kino's remonstrances only served to embitter the commander of the troops, who, to avenge himself, weaved a tissue of calumnies against the venerable man of God and his fellow-missionaries. He falsified and contradicted the information which the Fathers had from time to time given to the provincial government and to the viceroyalty. This might have gone on indefinitely, had not a civil officer been dispatched to the Pimeria Alta, who, after a thorough investigation, exonerated the priests and convicted the cowardly colonel of misrepresentation and perjury. In the meantime the Apaches had not ceased their raids and at the beginning of 1704 Father Kino was asked to furnish a large number of his Pimas to coöperate with the Spanish troops against the common enemy. The man of God had but to speak the word and the required number of braves to a man reported to the commander of the presidio of Fronteras. Chief Coro was of their number.

The Jesuits were the first to avail themselves of the now

flourishing port of Guaymas. They used it to shelter the vessels that were for many years the only means of communication between the California peninsula and the mainland. The Indians of the country around Guaymas, although situated in Lower Pimeria, whose inhabitants had very generally embraced the faith, were still given to paganism. It was plain that for the peace and prosperity of the region it was essential that these natives should become not only friendly and submissive to the Spaniards, but Christians as well. The people of Guaymas were in reality Pimas, and as no European had mastered their language better than Father Kino, whose name was by this time reverenced by every Indian from the Gila to the mouth of the Yaqui, he was requested this time to travel south and open a mission at Guaymas. He was well received everywhere along the route and at Guaymas itself. Before long he had prepared the way for another co-laborer who came later to till the soil of that portion of the Lord's vineyard.

But during his absence in Pimeria Baja new troubles were brewing in the Alta. The military authorities had undertaken to rule the natives in a high-handed manner, removing them hither and thither from their homes and treating them as slaves to serve their selfish purposes. The cattle and the crops of the Indians began to disappear, and if the wronged parties complained against the officers, they were branded and punished as rebels. Chief Coro of Quiburi was a good Christian, but he would brook no oppression. He told an officer to his face that the tyranny must cease, or he and his braves would take to the mountains; and he meant that the Spaniards must treat them fairly or accept war. At this challenge the malicious captain hurried off a courier to Sonora to notify the authorities that the Indians of Quiburi and of Cocospera (against whose chief he bore a grudge) were in open insurrection. Additional troops were sent to his aid, and Father Kino was asked to use his influence with the rebels, whilst the other missionaries were warned to save themselves and as much of the church ornaments as they could. At this juncture Kino invited Coro and the Cacique

of Cocospera to visit him at Los Dolores. Without delay they acted on the invitation and met a committee of civil officers who, at the request of Father Kino, had come to investigate the charges of insurrection. Of course they found peace reigning everywhere, and, to allay all fears, took down through Sonora the two chiefs, who were royally entertained and lionized at every stopping-place.

The world improves slowly. In some parts of these United States we still hear from time to time the alarm of a Negro or Indian insurrection. Investigation not unfrequently shows that an uprising is fostered to cover the evidence of some foul crime on the part of the whites against the black or the red man.

Father Kino visited the missions of Arizona for the last time in 1706, a year spent in almost uninterrupted travelling. Two incidents which occurred about this time are worthy of mention, as showing the masterful ascendency which the apostle of Arizona had gained over the untutored children of the western plains. The Cacique of the Quiquimas and his people had decided to abandon in a body their old superstitions and embrace the Christian religion, of the teachings of which they must have had at the time a very imperfect notion, as the occurrence now to be related shows. Their priest, or medicine man, stood in the way, because he saw that his high dignity and profession would disappear with the tribe's conversion. He begged so persistently and threatened the wrath of I know not how many gods, should the fatal step be taken, that the simple folk determined to rid themselves of him. They put him to death and sent his scalp to Father Kino at Los Dolores to convince him of their steadfast determination to become Christians. In the spring of the same year, Coro, the chief of Quiburi, of his own accord, took a census of all the Subaypuris and of the other Pimas in southern Arizona, and in September headed a solemn embassy to Los Dolores of the representatives of the different settlements to reassure Father Kino that all their people desired to become Christians and to beg him to send priests to reside with and instruct them.

A word more about the last journey of the great missionary. Several times a year Kino had been in the habit of sending reports to his superiors in Mexico City and to the civil authorities. In these memorials he had stated at different times that the population in the region of Pimeria Alta, little known to the Spaniards, was very numerous, that the Indians were well disposed and desirous of embracing the faith, and he therefore earnestly requested that more helpers be sent him. But many contrary reports kept reaching the capital from the white settlements and the garrisons on the frontiers. To clear all doubts it was decided to send two prominent military gentlemen on a tour of inspection, who should report on the numbers, dispositions, and religious condition of the natives of Upper Pimeria. Father Kino travelled south some one hundred and twenty miles to meet them and conduct them to Los Dolores. The two officials, on arriving at the missionary's modest home, found it to be a veritable curiosity-shop, or museum of natural history, made up of the presents which the Indians from Lower and Upper California and Pimeria Alta had given him. The commissioners travelled no further than the borders of Arizona to a point near the Colorado, perhaps because the verbal assurances of Coro and his fellow-Caciques about the rest of the Pimeria Alta had sufficed to assure them. At all events, P. Kino's reports were invariably found correct.

At length age began to tell on him, and the last four years of his life were spent in ministering to the flock gathered around him at Los Dolores, and in consolidating the missions in the immediate vicinity. He died in the year 1710, at Los Dolores. I regret not to be able to give a more exact date or the particulars of the death of this truly apostolic man, who should stand second, I think, on the list of American missionaries, yielding place to none but the renowned Bartolomé de Las Casas, the Protector of the Indians.

To sum up the labors of Father Kino, it suffices to say that after examining his memoirs as given by Ortega, it is safe to estimate his travels in behalf of the American missions at not less than forty thousand miles on horseback and on foot. The fruits of these labors were shown in the building of about thirty

churches or chapels in the territory where the God of the Christians had had no home before P. Kino's going there. At the time of his death every mission or mission station was provided with a goodly number of cattle, sheep, hogs, fowls and the like. The Indians, who had generally gathered into pueblos around the churches or chapels, had also made considerable progress in agriculture, and every European produce at all suited to the climate is known to have been cultivated in Pimeria Alta and in Arizona two hundred years ago.

Incredible as it may seem, yet Kino himself plainly states the fact, that during his missionary career of thirty years he personally baptized upwards of forty thousand Indians. If we consider that the number of inhabitants in the Pimeria Alta could hardly have been less than fifty thousand in Father Kino's time, the figures he gives appear in no wise exaggerated. Probably more than half the Indians of Pimeria Alta inhabited what is now known as Arizona; and these Father Kino left practically converted to the Church, although it was unfortunate that there was lacking a sufficient number of priests for their catechizing to keep alive the faith among these natives. It is strangely surprising indeed that no record of this work should have been made, and that such a career should have remained almost unknown to the English-speaking Catholics of the United States for two hundred years.

The traveller on the Southern Pacific Railroad, before reaching Tucson, Arizona, from the east, meets with a quaint and ancient building, whose style of architecture and general aspect remind him of thousands of others just like it to be met everywhere throughout Spanish America. It is the church of San Xavier del Bac, built by Father Kino in 1700, the oldest building, as far as I know, consecrated to Catholic worship in the United States. I am aware that churches were built before 1700 in Florida, New Mexico and Arizona itself, but they have either disappeared or been replaced by more modern structures. That historical church (if we except the names given by P. Kino to a large number of places) is all that is left to remind us of this holy missionary's labors in the United States.

In Hoffman's Catholic Directory for 1899 San Xavier del Bac is given as an Indian mission attended from Tucson. The laconic rubric says: "Indian mission. Mass said every other Sunday and every Thursday in the week." And under another section: "San Xavier Indian School. Two Sisters of St. Joseph. Sister Fidelia, Supr." The Holy Sacrifice has been offered in that church for two centuries, or, to be exact, for one hundred and ninety-nine years, except for a few comparatively short intervals. Between the year 1700, when it was built, until Arizona became a part of the United States, it belonged to the diocese of Durango, in Mexico. For some twenty years after Father Kino's death the faithful Pima Subaypuris, who not only never fought the whites, but for many years proved the bulwark against the Apaches, were left almost entirely without spiritual ministration. Rare indeed seemed to have been the visits to them during those long years of Father Campos, who survived Kino twenty-five years and resided for forty at San Ignacio. The chronicler Ortega informs us that "for about twenty years they were left without pastors and returned little by little to what appeared to be their former rudeness, retaining but few traces of the work that had been done among them. It is, nevertheless, true that while the depredations of the Apaches continued to be of yearly occurrence, these Pima Subaypuris never abetted them, but maintained their allegiance to the Spanish nation, and no man ever accused them rightfully of being the guilty parties."

But when Dr. Benito Crespo, Bishop of Durango, during a pastoral visitation, reached Suamca, Santa Maria, Guevavi, and San Xavier del Bac, in 1726, the descendants of the Catholic Indians in the neighborhood of Tucson presented themselves to the prelate, and though having the appearance of pagans, begged him to consider them as members of his flock. That zealous bishop thereupon wrote to Philip V, King of Spain, asking him to make an appropriation out of the crown revenues for the support of missionaries among the Pima Subaypuris. His request was granted, and in 1731 three Jesuits arrived in Arizona, one of whom died shortly after landing there, the second was incapacitated by sickness, and Father Ignatius Keler

was left alone as pastor of Suamca, Guevavi, and San Xavier del Bac, and continued as such until at least the year 1753. In April, 1768, the Jesuits were ordered out of all the Spanish dominions (Ortega, the conserver of Father Kino's manuscripts, included), and the missions of Arizona passed into the hands of the Franciscans.

Don José de La Puente Peña, Marquis of Villapuente, who died in 1739, left a legacy with sufficient funds to support two missionaries in Arizona. The funds, no doubt, disappeared with the Spanish rule on the American Continent. I point out this benefactor *ad aliorum edificationem.* May we not hope that some noble-minded Catholic or Catholics of these United States will contribute out of their abundance enough to support a resident pastor among the remnants of the gentle and faithful Pima Subaypuris, who not only never harmed the whites, but fought a hundred battles side by side of them and for them, until, decimated again, and again, and again, but one is left where there were a hundred?

L. A. DUTTO.

Mississippi City.

MY NEW CURATE.

XXVIII.—SUB NUBE.

GLORIOUS summer weather, gold on sea and land, but gloom of death and dole on our hearts, and dark forebodings of what the future has in store. I could hardly believe it possible that one night's agony could work such a change in the appearance; but when, next morning, I saw the face of Father Letheby, white and drawn, as if Sorrow had dragged his rack over it, and the dark circles under his eyes, and the mute despair of his mouth, I remembered all that I had ever read of the blanching of hair in one night, and the dread metamorphoses that follow in the furrows where Anguish has driven his plough. It appeared, then, that between the buoyancy of the day's success, and the society of friends, and the little excitements of the evening, he had not realized the extent of his

losses and responsibilities. But in the loneliness of midnight it all came back; and he read, in flaming letters on the dark background of his future, the one word: *Ruin!* And it was not the financial and monetary bankruptcy that he dreaded, but the shame that follows defeat, and the secret exultation that many would feel at the toppling over of such airy castles and the destruction of such ambitious hopes. He was young, and life had looked fair before him, holding out all kinds of roseate promises; and now, at one blow, the whole is shattered, and shame and disgrace, indelible as the biting of a burning acid, was his for all the long years of life. It was no use to argue: "You have done nothing wrong or dishonorable;" here was defeat and financial ruin, and no amount of whitewashing by reason or argument could cover the dread consequences.

"Come out," I cried, after we had talked and reasoned to no purpose; "sufficient for the day is the evil thereof. Let us have a walk; and the sea air will clear the cobwebs off our brains."

We strolled down by the sea, which to-day looked so calm and beautiful, its surface fluted with grooves where the sunlight reposed, and the colored plaits of the waves weaving themselves lazily until they broke into the white lace-work of sandy shoals. Nothing was there to show the pitiless capacity or the deep revenge it takes from time to time on its helpless conquerors. As we passed down by the creek, the "Great House" came into sight, all its blinds drawn and the white windows staring blankly at the sea.

"This poor child has a heavier cross before her than you," I said.

"Yes, but hers shall be healed in time. But who will wipe out dishonor?"

"I cannot see where the dishonor comes in," I replied. "You have neither robbed nor embezzled."

"I am a hopeless insolvent," he said. "I am security, sole security, for those men over at Kilkeel, whom I promised and guaranteed to safeguard. That I am bound to do on every principle of honor."

"Well, looking at it in its worst aspect," I replied, "insolvency is not dishonorable—"

"It is the very acme of dishonor in a priest," he said.

Then I saw the inutility of reason in such a case.

We dined together that evening; and just as the Angelus bell rang, we heard the hootings and derisive shouts of the villagers after the new hands that had been taken on at the factory. In a few minutes these poor girls came to the door to explain that they could not return to work. It was the last straw. For a moment his anger flamed up in a torrent of rage against these miscreants whom he had saved from poverty. Then it died down in meek submission to what he considered the higher decree.

"Never mind, girls," he said; "tell Kate Ginivan to close the room and bring me the key."

That was all, except that a certain listener treasured up all this ingratitude in his heart; and the following Sunday at both Masses, the walls of Kilronan chapel echoed to a torrent of vituperation, an avalanche of anger, sarcasm, and reproach, that made the faces of the congregation redden with shame and whiten with fear, and made the ladies of the fringes and the cuffs wish to call unto the hills to cover them and the mountains to hide them.

Nothing on earth can convince the villagers that the shipwreck was an accident and not premeditated.

"They saw us coming, and made for us. Sure we had a right to expect it. They wanted to make us drunk at the fishing-fleet; but the cap'n wouldn't lave 'em."

"You don't mean to say they dreaded your poor boat?"

"Dreaded? They don't want Irishmen anywhere. Sure, 'twas only last year, whin they wanted to start a steamer between Galway and Newfoundland—the shortest run to America—the captain was bribed on his first trip, and tho' there isn't nothing but ninety fathoms of blue say-wather betune Arran and Salthill, he wint out of his way to find a rock, three miles out av his coorse, and—he found it. The Liverpool min settled Galway."

"And didn't the cap'n cry: 'Port! d—n you, port!' and they turned her nose right on us."

"But they were kind when they picked you up?"

"So far as talking gibberish and pouring whiskey into us, they were; but whin they landed us, one dirty frog-eater sang out:

"It's addiyou, not O revwar!"

Just a week after these events, that is the Wednesday after my great sermon, which is now a respectable landmark, or date-mark, at Kilronan, I got the first letter from Bittra. Here it is, brief and pitiful:

HOTEL BRISTOL, Paris, Sunday.

Rev. Dear Father Dan:

Here we are in the world's capital. The air is so light that you should sift the heavy atmosphere of Kilronan a hundred times to make it as soft and exhilarating. We ran through London, seeing enough to make one wish to escape it; and we are boulevarding, opera-seeing, picture gallery-visiting, church-going since. The churches are superb; but—the people! Fancy only two men at Mass at Ste. Clotilde's, and these two leaned against a pillar the whole time, even during the Elevation. I had a terrible distraction; I couldn't help saying all the time: "If Father Dan was here, he'd soon make ye kneel down;" and I fancied you standing before them, and making them kneel down by one look. But the women are pious. It's all beautiful; but I wish I were home again! Rex is all kindness; but he's a little shocked at our French customs. "Are these Catholics?" he says, and then is silent. How is dear father? I fear he'll be lonesome without his *petite mignonne*. Mind, you are hereby invited and commanded to dine every evening with papa, and also Father Letheby. Love to St. Dolores! Tell Mrs. Darcy I inquired for her. What havoc she would make of the cobwebs here!

Dear Father Dan,

Always your affectionate child,

BITTRA ORMSBY.

P. S.—Remember you dine with papa every day. No ceremony. He likes to be treated *en bon camarade!* Isn't that good French?

"You never know what a pitiful thing human wisdom is," said Father Letheby, one of these dismal days of suspense, "until you come to test it in sorrow. Now, here's a writer that

gives me most intense pleasure when I have been happy; and I say to every sentence he writes: 'How true! How beautiful! What superb analysis of human emotion and feeling!' But now, it's all words, words, words, and the oil of gladness is dried up from their bare and barren rhetoric. Listen to this:

"A time will come, must come, when we shall be commanded by mortality not only to cease tormenting others, but also ourselves. A time must come, when man, even on earth, shall wipe away most of his tears, were it only from pride. Nature, indeed, draws tears out of the eyes, and sighs out of the breath so quickly, that the wise man can never wholly lay aside the garb of mourning from his body; but let his soul wear none. For if it is ever a merit to bear a small suffering with cheerfulness, so must the calm and patient endurance of the worst be a merit, and will only differ in being a greater one, as the same reason, which is valid for the forgiveness of small injuries is equally valid for the forgiveness of the greatest. . . . Then let thy spirit be lifted up in pride, and let it contemn the tear, and that for which it falls, saying: 'Thou art much too insignificant, thou every-day life, for the inconsolableness of an immortal,—thou tattered, misshapen, wholesale existence!' Upon this sphere, which is rounded with the ashes of thousands of years, amid the storms of earth, made up of vapors, in this lamentation of a dream, it is a disgrace that the sigh should only be dissipated together with the bosom that gives it birth, and that the tear should not perish except with the eye from which it flows."

"It sounds sweetly and rhythmically," I replied, "but it rests on human pride, which is a poor, sandy foundation. I would rather one verse of the *Imitation*. But he seems to be a good man and an eloquent one."

"He apologizes for the defects of philosophy," said Father Letheby. "He says:

"We must not exact of philosophy that, with one stroke of the pen, it shall reverse the transformation of Rubens, who, with one stroke of his brush, changed a laughing child into a weeping one. It is enough if it change the full mourning of the soul into half-mourning; it is enough if I can say to myself,—'I will be content to endure the sorrow that philosophy has left me; without it, it would be greater, and the gnat's bite would be the wasp's sting.'

"Now this is a tremendous admission from a philosopher in love with his science. It shows that he cares for truth more than for mere wisdom—"

"Look here, young man, something has brightened you up; this is the first day for the fortnight that you have condescended to turn your thoughts away from the luxury of fretting."

"Ay, indeed," he said, and there was a faint halo around his face. "Three things—work, Dolores, and my weekly hour. I have trampled all my bitterness under the hoofs of hard work. I have my first chapter of 'The Cappadocians' ready for the printer. I tell you work is a noble tonic. It was the best thing Carlyle wrote,—that essay on Work. Then this afflicted child shames me. She takes her crucifixion so gloriously. And last, but not least, when I pass my hour before the Blessed Sacrament,—an hour is a long time, Father Dan, and you think of a lot of things,—and when all the Christian philosophy about shame, and defeat, and suffering, and ignominy comes back to me, I assure you I have been angry with myself, and almost loathe myself for being such a coward as to whimper under such a little trial."

"Very good! Now, that's common sense. Have you heard from the Board?"

"Yes; that's all right. They are going to hold an investigation to try and make that French steamer responsible, as I believe she is, for two reasons: she was going full speed in the fog; and she should have observed the rule of the road, or of the sea, that a steamer is always bound to give way to a sailing vessel. And I am becoming thoroughly convinced now, from all that I can hear, that it was no accident. I should like to know what took that steamer away from the fleet, and five miles out of her ordinary course. I'm sure the Board will mulct her heavily."

"But has the Board jurisdiction over foreign vessels ten or twelve miles from shore?"

"That I don't know. I wish Ormsby were home."

"So do I, except for the tragedy we'll have to witness with that poor child."

"Have you heard lately?"

"Not since she wrote from Paris."

"Alice had a letter from Florence yesterday. Such a pitiful letter, all about her father. There was a good deal that Alice did not understand—about Dante, and Savonarola, and the Certosa, but she said I'd explain it. Clearly she knows nothing as yet."

But the revelation was not long delayed, and it came about in this wise. I had a letter—a long letter—from Bittra from Rome, in which she wrote enthusiastically about everything, for she had seen all the sacred places and objects that make Rome so revered that even Protestants call it home and feel lonely when leaving it. And she had seen the Holy Father, and got blessings for us all—for her own father, for Daddy Dan, for Dolores, for Father Letheby. "And," she wrote, "I cannot tell you what I felt when I put on the black dress and mantelletta and veil, which are *de rigueur* when a lady is granted an audience with the Pope. I felt that this should be my costume, not my travelling bridal dress; and I would have continued to wear it but that Rex preferred to see me dressed otherwise. But it is all delightful. The dear old ruins, the awful Coliseum, where Felicitas and Perpetua suffered, as you often told us; and here Pancratius was choked by the leopard; and there were those dreadful emperors and prætors, and even Roman women, looking down at the whole horrible tragedy. I almost heard the howl of the wild beasts, and saw them spring forward, and then crouch and creep onwards towards the martyrs. Some day, Rex says, we'll all come here together again—you, and papa, and Father Letheby, and we'll have a real long holiday, and Rex will be our guide, for he knows everything, and *he'll charge nothing*." Alas! her presentiment about the mourning dress was not far from verification. They travelled home rapidly, up through Lombardy, merely glancing at Turin and Milan and the Lakes. At Milan, they caught the Swiss mail, and passed up and through the mountains, emerging from the St. Gothard tunnel, just as a trainful of passengers burst from the refreshment rooms at Goschenen, and thronged the mail to Brindisi. Here they rested; and here Bittra, anxious to hear English or Irish news,

took up eagerly *The Times* of a month past, that lay on a side table, and, after a few rapid glances, read:

A sad accident occurred off the Galway coast, on Monday, June ——. The "Star of the Sea," a new fishing smack, especially built for the deep-sea fisheries, was struck on her trial trip by a French steamer and instantly submerged. Her crew were saved, except Captain Campion, the well-known yachtsman, who had taken charge of the boat for the occasion. He must have been struck insensible by the prow of the steamer, for he made no effort to save himself, but sank instantly. As the disaster occurred ten miles from land, there is no hope that his body will be recovered.

How she took the intelligence, her blank stare of horror, when Ormsby entered the dining-room, whilst she could only point in mute despair to the paper; how, the first shock over, she fell back upon the sublime teachings of religion for consolation; and how the one thing that concerned her most deeply manifested itself in her repeated exclamations of prayer and despair: "His soul! his soul! poor papa!"—all this Ormsby told us afterwards in detail. They hurried through Lucerne to Geneva, from Geneva to Paris, from Paris home, travelling night and day, his strong arm supporting her bravely, and he, in turn, strengthened in his new-born faith by the tenderness of her affection and the sublimity of her faith.

Of course, we knew nothing of all this whilst the days, the long days, of July drew drearily along with cloudless skies; but oh! such clouded hearts! Suspense and uncertainty weighed heavily on us all. We did not know what to-morrow might bring. Occasionally, a visitor came over through curiosity to see the theatre of the accident, shrug his shoulders, wonder at the folly of young men, and depart with an air of smug self-satisfaction. There were a few letters from the factory at Loughboro', complaining and then threatening, and at last came a bill for £96 0 0, due on the twelve machines, and an additional bill for £30 0 0, due on material. Then I wrote, asking the proprietor to take back machines and material, and make due allowance for both. I received a courteous reply to the effect that this was contrary to all business habits and customs. There the matter rested, except that one last

letter came, after a certain interval, peremptorily demanding payment and threatening law proceedings.

One shamefaced, dreary deputation came to me from the young girls who had been employed in the factory. They expressed all kinds of regrets for what they had done, promised amendment, guaranteed steady work for the future, would only ask half pay, would work for some weeks for nothing even until the debts were paid off. I referred them briefly to Father Letheby.

"They couldn't face him. If he was mad with them and scolded them, they could bear it and be glad of it; but they couldn't bear to see his white face and his eyes. Would I go and see him for them, and bring back the key to Kate Ginivan?"

I did, and came back with a laconic *No!* Then for the first time they understood that they had knocked their foolish heads against adamant.

"There's nothing for us, then, but America, your reverence," they said.

"It would be a good thing for the country if some of you went, whatever," I said.

The following Sunday a deputation appeared in the village—the good merchants from Kilkeel, who had subscribed the balance of two hundred pounds for the boat. They called just as Father Letheby was at breakfast, immediately after his last Mass. He received them courteously, but waited for what they had to say.

"That was an unfortunate thing about the boat, your reverence," said the spokesman.

"Very much so, indeed," said Father Letheby.

"A great misfortune, entirely," said another, looking steadily at the floor.

"We come to know, your reverence, what's going to be done," said the foreman.

"Well, the matter lies thus, gentlemen," said Father Letheby. "The Board of Trade is making careful investigations with a view to legal proceedings; and, I understand,

are sanguine of success. They hope to make that steamer responsible for the entire amount."

"The law is slow and uncertain," said the foreman.

"And we understand that the crew do not even know the name of the steamer that ran them down," said another.

"You may be sure, gentlemen," said Father Letheby, "that the Board will leave nothing undone to secure their own rights and those of the proprietors. They have already intimated to me that I shall be called upon to prosecute in case the Inspector of the Board of Trade finds that there was malice prepense or culpable negligence on the part of the master of the steamer, and I am fully prepared to meet their wishes. This means a prosecution, out of which, I am sanguine, we shall emerge victorious; and then there will be no delay in discharging our obligations to you individually."

"Live, horse, and you'll get grass," said one of the deputation insolently, presuming on the quiet tone Father Letheby had assumed.

"'Tis hunting for a needle in a bundle of straw," said another.

Father Letheby flushed up, but said nothing. The foreman assumed a calm, magisterial air.

"You will remember, Reverend sir," he said, "that this subscription to what some considered a Uropean[1] idea was not, I may say, advanced on our part. It was only at your repeated solicitations, Reverend sir, that we consented to advance this sum out of our hard earnings—"

"Hard enough, begor," said a member; "'tisn't by book-larnin', but by honest labor, we got it."

"If you would kindly allow me, Mr. ——," said the foreman, in a commiserating tone, "perhaps I could explain to the Reverend gentleman our views in a more—in a more—in a more—satisfactory manner."

"There's simply nothing to be explained," said Father Letheby. "The boat is at the bottom of the sea; I am responsible to you for two hundred pounds. That's all."

"Pardon me, sir," said the eloquent foreman, who was net-

[1] "Utopian," I suppose, the poor man meant.

tled at the idea that his oratory was not acceptable—and he had once proposed a Member for Parliament—"pardon me, that is not all. We—a—are accustomed to repose in our clergymen the highest, and indeed, I may add, the deepest confidence. When that good lady—I quite forget her name, it is so long since I read my classics—perhaps, sir, you could help me—ahem!"

"I am quite at a loss to know to what excellent lady you refer," said Father Letheby.

"I'm very sorry to hear such a statement from the lips of a clergyman," said the foreman with much severity; "for the lady to whom I refer is the representative, and, indeed, the personification of Justice—"

"Oh, you mean 'Astræa,'" said Father Letheby.

"Quite so, sir," said the merchant pompously. "When Astery left the earth she took refuge in the Church."

"Indeed!" said Father Letheby, "I was not aware of that interesting fact."

"Well, sir," said the merchant, nettled at this sarcastic coolness, "at least we, laymen, are accustomed to think so. We have been taught to repose unbounded confidence in our clergy—"

"And how have I forfeited that confidence?" said Father Letheby, who began to see a certain deliberate insult under all this silliness.

"Well, you see, sir," he continued, "we relied on your word of honor, and did not demand the usual securities for the advance of our money. And now we find ourselves in a curious predicament—our money gone, and no redress."

"You doubt my word of honor now?" said Father Letheby, who, to his own seeming, had been a miracle of patience.

"We have been deceived, sir," said the merchant, grandly.

"Pray, how?" said Father Letheby. "You may not be aware of the meaning of your language, nor of the usual amenities of civilized society, but you should at least know that your language approaches very closely to insult."

"We *have* been deceived, sir," said the other severely.

"Might I repeat my question, and ask you how?" said Father Letheby.

"We got the most repeated assurance, sir," said the merchant, "that this boat would be a mine of wealth. Instead of that, it is, if I may so speak, a tornado of ruin and misfortune. It lies, if I may use the expression, at the bottom of the briny sea."

"To cut a long story short," said another of the deputation, "that boat was a swindle from beginning to end, and I know it—"

"Pardon me, gentlemen," said Father Letheby, rising, "but I must now cut short the interview, and ask you to retire—"

"Ask us to retire with our money in your pocket!"

"Turn us out, and we—"

"Now, gentlemen, there is no use in prolonging this unpleasantness. Be good enough to leave my house. Lizzie, show these gentlemen the door." He had touched the bell.

"We retire, sir, but we shall come again. We retreat, but we return. Like Marius,"—the foreman was now in the street, and there was a pretty fair crowd around the door—"like Marius, like Marius—"

"Who the d—l would marry the likes of you, you miserable omadhaun," said Jem Deady, who knew by instinct that this was a hostile expedition. "Give us de word, your reverence, and we'll chuck the whole bloomin' lot into the say. It was many a long day since they had a bat', if we're to judge by dere dirty mugs."

This was the signal for a fierce demonstration. In a moment the village was in arms, men rushed for stones, women, hastily leaving the dinner tables, gathered up every kind of village refuse; and amidst the din of execration and abuse, the shopkeepers of Kilkeel climbed on their cars and fled; not, however, without taking with them specimens, more or less decayed, of the *fauna* and *flora* of Kilronan, in the shape of eggs, redolent of sulphuretted hydrogen, a few dead cats, and such potatoes and other vegetables as could be spared from the Sunday dinner. The people of Kilronan had, of course, a perfect right to annoy and worry their own priests, especially in the cause of Trades-Unionism; but the idea of

a lot of well-dressed malcontents, coming over from Kilkeel to insult their beloved curate, was simply intolerable.

Nevertheless, that lonely walk by the sea-cliffs that Sunday afternoon was about the most miserable experience in Father Letheby's life. He did not know whither to turn. Every taunt and insult of these ignorant men came back to sting him. What would it be if the whole thing came to publicity in the courts, and he was made the butt of unjust insinuations by some unscrupulous barrister, or the object of the lofty, moral indignation of the bench! Yet he felt bound, by every law of honor, to pay these men two hundred pounds. He might as well be asked to clear off the national debt. Now and again he paused in his walk, and, leaning on his umbrella, scrutinized the ground in anxious reverie; then he lifted up his eyes to the far horizon, beneath whose thin and misty line boat and captain were sleeping. Then he went on, trying in vain to choke down his emotion. "Star of the Sea! Star of the Sea!" he muttered. Then, half unconsciously: "Stella maris! Stella maris!! Porta manes, et stella maris, succurre cadenti surgere qui curat populo!"

XXIX.—Stigmata?

I do not think it was personal humiliation, or the sense of personal shame, or dread of further exposure, that really agitated Father Letheby during these dreary days, so much as the ever-recurring thought that his own ignominy would reflect discredit on the great body to which he belonged. He knew how rampant and how unscrupulous was the spirit of criticism in our days; and with what fatal facility the weaknesses and misfortunes of one priest would be supposed, in the distorted mirrors of popular beliefs, to be reflected upon and besmirch the entire sacred profession. And it was an intolerable thought that, perhaps in far distant years, his example would be quoted as evidence of folly or something worse on the part of the Irish priesthood. "When Letheby wasted hundreds of pounds belonging to the shopkeepers of Kilkeel," or, "Don't you remember Letheby of Galway, and the boat that was sunk?" "What was his bishop doing?" "Oh, he compelled him to

leave the diocese!" These were the phrases, coined from the brazen future, that were flung by a too fervid or too anxious imagination at his devoted head; and if the consolations of religion healed the wounds rapidly, there were ugly cicatrices left behind, which showed themselves in little patches of silver here and there in his hair, and the tiny fretwork of wrinkles in his forehead and around his mouth. Then, whilst speaking, he grew frequently abstracted, and would start and murmur: "I beg pardon! I didn't quite catch what you were saying." Then I understood that he had sleepless nights as well as troublous days; and all the time I was powerless to help him, though I yearned to be able to do so. What was most aggravating was the complete silence of Father Duff and his contemporaries during these days of trial, and the contemptuous and uncharitable criticisms that reached me, but did not reach Father Letheby, from quondam admirers and friends.

"Sure, we knew well how it would all turn out! These Utopian schemes generally do end in failure."

"If he had only followed the beaten track, there was every prospect of success before him; for, mind you, he had a fair share of ability."

"I wonder what will the Bishop do?"

"I dare say he'll withdraw faculties and ask him to seek a mission abroad."

"Well, it is a warning to the other young fellows, who were tempted to follow him."

I was hoping that the return of Bittra and Ormsby would wean him away from his anxiety. But this, too, was pitiful and sad beyond words. I ventured to go see her the morning after their arrival. Ormsby came into the drawing-room first, and told me all particulars of their journey, and prepared me to see a great change in his young wife. Nevertheless, I was startled to see what a transformation a few days' agony had caused. Bittra had a curious habit of holding her face upwards, like a child, when she spoke; and this innocent, ingenuous habit, so typical of her candor and openness of mind, was now accentuated by the look of blank and utter despair that had crept over her. If she had wept

freely, or been hysterical, it would have been a relief; but no! she appeared dazed, and as if stricken into stone by the magnitude of her sorrow; and all the little accidents of home life,—the furniture, the gardens, her father's room and his wardrobe, his few books, his fishing-rods and fowling-pieces,—all were souvenirs of one whose place could not be filled in her soul, and whose tragic end, unsupported by the ministrations of religion, made the tender and reverent spirit of his child think of possibilities which no one can contemplate without a shudder. How different the Catholic from the non-Catholic soul! What an intense realization of eternity and the future of its immortal spirits in the one! How utterly callous and indifferent to that immortality is the other! What an awful idea of God's justice in the one! What cool contempt for God's dispensations in the other! And how the one realizes the bursting of bonds and the setting free of the immortal spirit unto the vast environments and accidents of life, whilst the other sees but dead clay with some dim ideas of a shadowy and problematical eternity! "His soul! his soul!" Here was the burden of Bittra's grief. Ormsby could not understand it; he was frightened and bewildered. I tried every word of solace, every principle of hope, that are our inheritance, only to realize that

> Not all the preaching since Adam
> Can make Death other than Death!

Then I took her out into the yard, and placed her where her father had stood on the morning of her marriage, and where he heard "the Mass of his sad life ringing coldly to its end." I repeated every word he said,—his remorse, his faith, his determination for a future, his regret that he was not with her on the morning of her nuptial Communion, his promise to be at Communion the Sunday after they returned from the Continent. "And here," I said, "he stood when the Angelus rang, and, taking off his hat, reverentially said it; and I counted the silver in his hair. And do you think, you little infidel, that our great Father has not numbered the hairs of his head also—ay, and the deep yearnings of his heart?"

She looked relieved.

"Come now," I said, "put on your hat and let us see Dolores. She knows eternity better than you or I."

"May I ask Rex to come with us?"

"Certainly," as I thought what a merciful dispensation it was that a new love had been implanted where an old love was rudely snatched away.

"And Dr. Armstrong? He journeyed down from Dublin with us."

"Of course. He intends, I believe, to see Alice professionally."

"Yes. He is to arrange for a consultation with our doctor."

"Very good. We shall all go together."

So we did. And I had the supreme consolation to see these two afflicted ones mingling their tears in the chalice that was held to them to drink.

"One little word, Father Dan," said Alice, as I departed. "I don't mind Mrs. Ormsby. There is to be no operation, you promised me."

"No, my dear child, don't think of that. You will be treated with the greatest delicacy and tenderness."

The result of the investigation made next day was a curious one. It was quite true that her poor body was one huge sore; even the palms of her hands and the soles of her feet were not exempt. But Dr. Armstrong made light of this.

"I cannot promise to make her as handsome as I am told she was," he said; "but I can restore her health by powerful tonics and good food. That's no trouble. I've seen worse cases at least partially cured. But the poor girl is paralyzed from the hips down, and that is beyond human skill."

Here was a revelation. I told Alice about it after the doctors had left. She only said "Thank God!" But Dr. Armstrong's predictions were verified. Slowly, very slowly, in a few weeks, the external symptoms of the dread disease disappeared, until the face and forehead became thoroughly healed, and only a red mark, which time would wear off, remained. And her general strength came back, day by day, as fresh blood drove out all that was tainted and unwholesome, and even her hair began to grow, first in fluffy wisps, then in strong,

glossy curls, whilst a curious, spiritual beauty seemed to animate her features, until she looked, to my eyes, like the little Alice I had worshipped as a child. In a mysterious way, also, Alice and Bittra seemed to pass into each other's souls; and as the thorns withered and fell away from each young brow and heart, little roses of Divine love, reflected in human sympathy and fellowship, seemed to sprout, and throw out their tender leaves, until the Rose of Love took the place of the red Roses of Pain; and Time, the Healer, threw farther back, day by day, the memories of trials surmounted, and anguish subdued in its bitterness to the sweetness of resignation. And when, one day in the late autumn, when all the leaves were reddening beneath the frosts of night and the hushed, hidden grays of sombre days, Alice was rolled to the door of her cottage, and saw the old, familiar objects again; and the children clustered around her bath-chair with all kinds of presents of lovely flowers and purple and golden fruits; and as the poor, pale invalid stretched out her thin hands to the sky, and drew in long draughts of pure, sweet air, she trembled under the joy of her resurrection, and seemed to doubt whether, after all, her close little room, and the weary bed, and her own dread cross, and her crucifix, were not better. But now she understood that this recovery of hers was also God's holy will, and she bowed her head in thankfulness and wept tears of joy.

And so the cross was lifted from the shoulders of two of my children, only to press more heavily on the third. As the dreary days went by, and no relief came to Father Letheby, his suspense and agitation increased. It was a matter of intense surprise that our good friends from Kilkeel seemed to have forgotten their grievance; and a still greater surprise that their foreman and self-constituted protagonist could deprive himself of the intense pleasure of writing eloquent objurgations to the priest. But not one word was heard from them; and when, in the commencement of the autumn, Father Letheby received a letter from the Board of Works, stating that the Inspector of the Board of Trade despaired of making the owners of the steamer amenable, and stated, moreover, that they might be able

to indemnify eventually the local subscribers out of the receipts accruing from the insurance on the boat, no reply came to this communication which he had immediately forwarded to Kilkeel. He had one other letter from the solicitor of the Loughboro' Factory Company, stating that law proceedings were about being instituted in Dublin, at the Superior Courts. He could only reply by regretting his inability to meet the demand, and offering, as an instalment, to auction all his furniture and books, and forward the proceeds. And so things went on, despair deepening into despair, until one morning he came to me, his face white as a sheet, and held out to me, with tremulous hands, a tiny sheet, pointing with his finger to one particular notice. It was not much, apparently, but it was the verdict, final and irrevocable, of insolvency and bankruptcy. It was a list of judgments, marked in the Superior Courts, against those who are unable to meet their demands; and this particular item ran thus:

County	Defendants	Plaintiff	Court	Date of Judgment	Amount	Costs
Galway.	Letheby, Rev. Edward, R. C. Clergyman.	Loughboro' Factory Co., L't'd.	Q. B.	Oct. 12, 187–.	£126.0.0.	£8.12.6.

"This is the end," said he, mournfully, "I have written the Bishop, demanding my *exeat*."

"It is bad, very bad," I replied.

"I suppose the Kilkeel gentlemen will come next," he said, "and then the bailiffs."

"The whole thing is melancholy," I replied; "it is one of those cases which a man requires all his fortitude and grace to meet."

"Well, I made a complete sacrifice of myself this morning at Mass," he said, gulping down his emotion; "but I didn't anticipate this blow from on high. Nevertheless, I don't for a moment regret or withdraw. What is that you quote about suffering:

. . . aspera, sed nutrix hominum bona.

I'll make arrangements now to sell off everything, and then for

Larger constellations burning, mellow moons, and happy skies,
Breadths of tropic shade, and palms in cluster, knots of Paradise.

But the name I leave behind me—Letheby!—Letheby! It will go down from generation to generation—a word of warning against shame and defeat. Dear me! how different the world looked twelve months ago! Who would have foreseen this? And I was growing so fond of my work, and my little home, and my books, and my choir, and—and—the children!"

"Alice and Bittra have been pulled out of the fire unscathed," I said feebly. "Why may not you?"

"Ay, but they had physical and domestic troubles," he said; "but how can you get over disgrace?"

"That, too, may be overcome," I replied. "Is there not something about 'opprobrium hominum et abjectio plebis,' in Scripture?"

"True," he said, "there it is. I am forever grasping at two remedies, or rather supports—work, work, work, and the Example you have quoted; and sometimes they swing me up over the precipices and then let me down into the abysses. It is a regular see-saw of exultation and despair!"

"Let me know, when you have heard from the Bishop," I said; "somehow I believe that all will come right yet."

"No, no, Father Dan," he said, "it is only your good nature which you mistake for a happy presentiment. Look out for a new curate."

The events of the afternoon, indeed, did not promise favorably for my forecast. About three o'clock, whilst Father Letheby was absent, a side-car drove into the village, from which two men alighted; and having made inquiries, proceeded to Father Letheby's house, and told the bewildered and frightened Lizzie that they had come to take possession. Lizzie, like a good Irish girl, stormed and raged, and went for the police, and threatened the vengeance of the Superior Courts, at which they laughed and proceeded to settle themselves comfortably in the kitchen. Great fear fell, then, upon the village, and great wrath smouldered in many breasts; and, as surely as if they had lighted beacon-fires, or sent mounted couriers far and wide, the

evil news was flashed into the remotest mountain nooks and down to the hermitages of the fishermen. And there was wrath, feeble and impotent, for here was the law, and behind the law was the omnipotence of England.

What Father Letheby endured that evening can only be conjectured; but I sent word to Lizzie that he was to come up to my house absolutely and remain there until the hateful visitors had departed. This was sooner than we anticipated. Meanwhile, a few rather touching and characteristic scenes occurred. When the exact nature of Father Letheby's trouble became known, the popular indignation against the rebellious factory girls became so accentuated that they had to fly from the parish, and they finally made their way, as they had promised, to America. Their chief opponents now were the very persons that had hooted their substitutes through the village, and helped to close the factory finally. And two days after the bailiffs had appeared, an old woman, who had been bed-ridden for years with rheumatism, managed to come down into the village, having got a "lift" from a neighbor, and she crept from the cart to my door. Father Letheby was absent; he hid himself in the mountains or in the sea-caves these dread days, never appearing in the village but to celebrate his morning Mass, snatch a hasty breakfast, and return late at night, when the shadows had fallen. Well, Ellen Cassidy made her way with some difficulty into my little parlor, where, after I had recovered from my fright at the apparition, I ventured to address her:

"Why, Nell, you don't mean to say that this is yourself?"

"Faith it is, your reverence, my own poor ould bones. I just kem down from my cabin at Maelrone."

"Well, Nell, wonders will never cease. I thought you would never leave that cabin until you left it feet foremost."

"Wisha, thin, your reverence, naither did I; but God give me the strinth to come down on this sorrowful journey."

"And what is it all about, Nell? Sure you ought to be glad that the Lord gave you the use of your limbs again."

"Wisha, thin, your reverence, sure 'tis I'm wishing that I was in my sroud[2] in the cowld clay, before I saw this sorrowful

[2] Shroud.

day. Me poor gintleman! me poor gintleman! To think of all his throuble, and no wan to help him!"

"You mean Father Letheby's trouble, Nell?"

"Indeed'n I do,—what else? Oh! wirra, wirra! to hear that me poor gintleman was gone to the cowld gaol, where he is lying on the stone flure, and nothing but the black bread and the sour wather."

Whilst Nell was uttering this lonely threnody, she was dragging out of the recesses of her bosom what appeared to be a red rag. This she placed on the table, whilst I watched her with interest. She then commenced to unroll this mummy, taking off layer after layer of rags, until she came to a crumpled piece of brown paper, all the time muttering her Jeremiad over her poor priest. Well, all things come to an end; and so did the evolutions of that singular purse. This last wrapper was unfolded, and there lay before me a pile of crumpled banknotes, a pile of sovereigns, and a handful of silver.

"'Tisn't much, your reverence, but it is all I have. Take it and give it to that good gintleman, or thim who are houlding him, and sind him back to us agin."

"'Tis a big sum of money, Nell, which a poor woman like you could hardly afford to give—"

"If it were tin millions times as much, your reverence, I'd give it to him, my darlin' gintleman. Sure, an' 'twas he came to me up on that lonesome hill in all the rain and cowld of last winter; and 'twas he said to me, 'Me poor woman, how do you live at all? And where's the kittle?' sez he; but sure I had no kittle; but he took up a black burnt tin, and filled it with wather, and put the grain of tay in it, and brought it over to me; and thin he put his strong arm under my pillow, and lifted me up, and 'Come, me poor woman,' sez he, 'you must be wake from fastin'; take this;' and thin he wint around like a 'uman and set things to rights; and I watchin' him and blessin' him all the time in *my* heart of hearts; and now to think of him without bite or sup;—wisha, tell me, your reverence," she said, abruptly changing her subject, "how much was it? Sure, I thought there was always a dacent living for our priests at Kilronan. But the times are bad, and the people are quare."

It needed all my eloquence and repeated asseverations to persuade her that Father Letheby was not gone to gaol as yet, and most probably would not go. And it was not disappointment, but a sense of personal injury and insult, that overshadowed her fine old face as I gathered up her money and returned it to her. She went back to her lonely cabin in misery.

When Father Letheby came in and sat down to a late dinner, I told him all. He was deeply affected.

"There is some tremendous mine of the gold of human excellence in these good people," he said; "but the avenues to it are so tortuous and difficult, it seems hardly worth while seeking for. They are capable of the most stupendous sacrifices provided they are out of the common; but it is the regular system and uniformity of the natural and human law that they despise. But have you any letter for me?"

"None. But here is a tremendous indictment against myself from Duff."

"No letter from the Bishop?" he said, despondently, as he opened and read the letter, which ran thus:

Atheloy

13/10/7—.

Rev. Dear Father Dan:

How has all this miserable business occurred? Well, to our minds, you alone are culpable and responsible. We must seem to Letheby to be utter caitiffs and cowards, to allow matters to come to such a horrible crisis, especially in the case of a sensitive fellow like him. But up to the date of that horrible exposure in Stubbs', we had no idea there were complications with those factory people—nothing, in fact, beyond the responsibilities of that unhappy boat. Now, why didn't you let us know? You may not be aware that the evening of the disaster I made a solemn engagement to stand by him to the end; and now all this must seem the merest braggadocio. And yet, the thing was a trifle. Would you tell Letheby now, that it will be all right in a few days, and to cheer up; no harm done, beyond a temporary humiliation! But we'll never dine with you again, and we shall, one and all, brave the Episcopal anger by refusing to be your curates when Letheby is promoted.

Yours, etc.,

CHARLES L. DUFF, C.C.

"He's very kind, very kind, indeed," said Father Letheby meditatively; "but I cannot see how he is going to make it all right in a few days."

"It wouldn't surprise me much," I replied, "if that good young fellow had already put a sop in those calves' mouths over there at Kilkeel."

"Impossible!" he cried.

"Well, time will tell."

I called down to see Alice and talk over things. It is wonderful what a *clairvoyante* she has become. She sees everything as in a magic mirror.

"I think the holy souls will come to his relief," she said, in a cool, calm way. "He has, I think, a great devotion to the holy souls. He told me once, when we were talking about holy things, that he makes a *memento* in every Mass of the most neglected and abandoned priest in purgatory; but sure priests don't go to purgatory, Father Dan, do they?"

"Well, my dear, I cannot answer you in general terms; but there's one that will be certainly there before many years; and unless you and Father Letheby and Bittra pull him out by your prayers, I'm afraid—but continue what you were saying."

"He makes a *memento*," he said, "for the most abandoned priest, and for the soul that is next to be released. And whenever he has not a special intention, he always gives his Mass to our Blessed Lady for that soul. Now, I think, that's very nice. Just imagine that poor soul, waiting inside the big barred gates, and the angel, probably her warder for many years, outside. They don't exchange a word. They are only waiting, waiting. Far within are the myriads of holy souls, praying, suffering, loving, hoping. There is a noise as of a million birds, fluttering their wings above the sea. But here at the gate is silence, silence. She dares not ask: When?—because the angel does not know. Now and again he looks at her and smiles, and she is praying softly to herself. Suddenly there is a great light in the darkness overhead, and then there is a dawn on the night of purgatory; for a great spirit is coming down swiftly, swiftly, on wings of light, until

he reaches the prison-house. Then he hands the warder-angel a letter from the Queen of Heaven; and in a moment, back swing the gates, and in plunges the guardian angel, and wraps up that expectant soul in his strong wings, and up, up, up, through starry night and sunny day they go, until they come into the singing heavens; and up along the great avenues of smiling angels, until at last the angel lays down that soul gently at the feet of Mary. And all this was done by a quiet priest in a remote, white-washed chapel, here by the Atlantic, and there was no one with him but the little boy who rang the bell."

I had been listening to this rhapsody with the greatest admiration, when just then Bittra came in. She has got over the most acute period of her grief, "except when," she says, "she looks at the sea and thinks of what is there."

"Alice is prophesying," I said; "she is going to take Father Letheby out of his purgatory on Monday."

"Ah, no, Daddy Dan, that's not fair. But I think he will be relieved from his cross."

"And what about your own troubles, Alice?" said Bittra. "Is the healing process going on?"

"Yes, indeed, thank God," she replied, "except here and there."

Bittra was watching me curiously. Now it is quite a certain fact, but I never dreamed of attaching any importance to it, that this child had recovered her perfect health, so far as that dreadful scrofulous affection extended, except in the palms of her hands and the soles of her feet, where there remained, to the doctor's intense disappointment, round, angry sores, about the size of a half-crown, and each surrounded with a nimbus of raw, red flesh, which bled periodically.

"And here, also," she said innocently this evening, "here on my side is a raw sore which sometimes is very painful and bleeds copiously. I have not shown the doctor that; but he gets quite cross about my hands and feet."

"It is very curious," I said, in my own purblind fashion, "but I suppose the extremities heal last."

"I shall walk home with you, Father Dan, if you have no objection," said Bittra.

"Come along, child," I replied. "Now, Alice, we shall be watching Monday, All Souls' Day."

"Very well, Daddy Dan," she said, smiling. "Everything will come right, as we shall see."

As we walked through the village, Bittra said to me wonderingly:

"Isn't it curious about those sores, Father? They won't heal."

"It is," I said, musingly.

"I have been thinking a lot about it," she said.

"And the result of your most wise meditations?"

"You'll laugh at me."

"Never. I never laugh. I never allow myself to pass beyond the genteel limits of a smile."

"Then I think—but—"

"Say it out, child. What are you thinking of?"

"I think it is the *stigmata*," she said, blushing furiously.

I was struck silent. It was too grand. Could it be? Had we a real, positive saint amongst us?

"What do you think, Father Dan? Are you angry?"

"God forbid, child. But tell me, have you spoken to Alice on the matter?"

"Oh, dear no! I wouldn't dream of such a thing. It would give her an awful shock."

"Well, we'll keep it a profound secret, and await further revelations. 'Abscondisti haec a prudentibus, et revelasti ea parvulis.'"

But next evening, I think I threw additional fervor into the *Laudate's* and *Benedicite's* at Lauds.

But as I looked at Father Letheby across the table in the lamplight, and saw his drawn, sallow cheeks and sunken eyes, and the white patch of hair over his ears, I could not help saying to myself: "You, too, have got your *stigmata*, my poor fellow!"

CHURCH BUILDING.—IV.

Styles.

WHEN an architect plans a building, sacred or secular, he bears in mind, as we have seen, first of all, its practical requirements, and next the mechanical and physical laws to which the materials which he handles are subject. But there are other principles by which he is guided—in particular, the historical traditions of architecture and the æsthetic laws of art. These he has to be familiar with; but the priest, also, who wishes to follow him intelligently and helpfully through his work has to become, in some measure, acquainted with them, and it will be the purpose of the present and some of the following papers to help him to do so.

His first object should be to acquire some knowledge of the different styles of architecture employed in ecclesiastical structures.

I.

Style is in architecture what it is in language, a special form and combination of elements. Like literature, its aspects change from one period to another, making them easily recognizable as belonging to a given time, or country, or conception of art. Each style has a certain unity and correspondence of parts, constructive and decorative, which cannot be departed from without detriment to the work. An architect is supposed to be familiar with them all; and in an eclectic period, such as ours, his knowledge embraces forms of architecture which are much more of historical than of practical value. These latter the cleric can afford to neglect. As a student of history or as an antiquarian, he may be interested in the ancient monuments of Egypt, of Assyria, of Persia, or of Mexico; but they will help him very little, if at all, to understand the products of Christian architecture or to erect edifices for present use. What he needs to know is the different styles used in past and present times in the building of churches, and these are all comprised under the designation of classical and mediæval architecture.

To convey an adequate conception of them could not be attempted in these pages without exceeding the proper limits, and appealing, besides, to the help of illustrations. But the information may be easily got in other ways. Within the present century, and especially in its latter half, a considerable number of books have been written in French, in German, in English, destined to introduce the general reader to the leading forms and laws of architecture. Let the amateur student take up almost any of them, and, with a little care, he will find himself in possession of the characteristic features of the different styles which have successively prevailed in the civilized world from the foundation of the Church to the present day. A second perusal of the book will give him a more distinct and accurate conception of things. He will become more familiar with the numerous minor elements of architectural structure, their position, functions, laws, etc. He will get a command of the vocabulary, and thus be able to converse freely with architect and workman about all the particulars of their task. Among the most useful books on the subject, we may mention the following:

1. Fergusson: *History of Architecture*—A very able and interesting work, and very accessible in this country, since a new and cheap edition of it was published a few years back (Dodd, Mead & Co., New York).

2. Lübke: *History of Art*—Translated from the German and published also in cheap form by the same firm. A notable portion of it is devoted to architecture, and it will be found helpful in various other ways.

3. Rosengarten: *Styles of Architecture*—Also translated from the German. Clear and complete.

4. *Handbooks of Art History*—A valuable series published in London. Two volumes (very interesting) are devoted to Classic, Gothic, and Renaissance architecture; just what the clerical student wants to know.

5. *Architecture for General Readers*, by H. H. Statham (Scribners). Interesting and suggestive.

6. *Ecclesiastical Architecture*, by Prof. Martin (Cincinnati). Particularly valuable as bearing directly on our side of the subject.

7. Finally, the *French Manuals* of De Caumont, Malet, Gaborit, Pierret, deserve to be specially mentioned, besides many other works in German, French, and English, each adding new and interesting particulars. We shall have occasion to refer to them more than once later on.

Supposing, then, that our pastor engaged in the construction of a church has procured some of the above-mentioned books, we will confine ourselves here to general observations which may help him to use them profitably.

In the first place he should confine himself in the beginning to the study of the simple manual, and take up the others only when he has mastered its contents. He will thereby avoid much confusion of thought and derive a maximum of benefit from all his subsequent reading on the subject.

Next, he should start with the notion that there is in reality no such thing as a style of architecture distinctly ecclesiastical. What goes by that name is simply ordinary secular architecture applied to ecclesiastical purposes. The Church never had a style of her own. When she needed a sacred edifice, she turned to the architects and builders at her command, and they in turn carried out her wishes according to the established rules and methods of the period. Mediæval architecture, it is true, was chiefly devoted to the building of churches, but only as Greek architecture was to the construction of temples. Both found their principal development in the service of religion; but neither had anything exclusively sacred about them. The various forms of Gothic in the Middle Ages were used in the construction of castles, law courts, city halls, and costly private residences, just as they were followed in monasteries and churches. The stately tower, the buttress, the mullioned window, and the pointed arch were everywhere.

Finally, it has to be remarked that styles in architecture, just the same as in the other arts, are a living growth, consequently ever changing, ever evolving under the influence of events and surroundings, now rapidly, now slowly, and passing in succession through the various stages of progress and decay. With the solitary exception of the Renaissance period, of which later on, they proceed from one another by a sort of lineal

descent, each style being only a modification of the one that went before it, and the most recent exhibiting unmistakable traces of the most ancient. This is why we cannot thoroughly understand the particulars of any church we may happen to enter, be it old or new, unless we have grasped at least the leading features of the styles followed in earlier times. Modern architecture is an imitation of ancient. The architecture of the Middle Ages proceeds from that of the Romans, and the Roman architecture owes its most beautiful and striking features to that of the Greeks. The student has therefore to take them in succession, beginning with the last mentioned as the one from which all the others draw their origin.

Greek Architecture.

All assuredly was not original with the Greeks; yet that wonderful little people exhibited the same creative power in architecture as in every other form of art or of thought. What they may have borrowed at some remote period from older nations, they so transformed as to make it practically their own. The student may therefore start from the Greeks. Most of their architectural work has disappeared, and nothing of what remains is complete; yet there is enough to reveal the same sense of proportion and harmony of parts, the same simplicity of conception and exquisiteness of form which we admire in the immortal productions of their literature. As might be expected from their institutions and their history, the structures which they raised were chiefly religious. The ideal Greek edifice was a temple. In a Greek temple the student will find all the component elements of Greek construction and decoration, and before proceeding further he has to make himself familiar with them.

External beauty was the chief aim of the Greek architect, and he reached it by taking up and transfiguring the plainest form of structure. The four walls of his temple he surrounded by a row of columns forming a quadrangular portico or peristyle. The columns were crowned by an entablature or continuous course of masonry which bound them together on top and sustained the roof, while the gables at each end became the triangular enclosure known by the name of pediments.

Here, then, we have the essential features of all Greek architecture: *the column*, *the entablature*, and, in a minor degree, *the pediment*, each requiring a separate study.

The COLUMN, first, with its three component parts: the *base* by which it fixes itself solidly on the ground; the *shaft*, with its happy proportions, its exquisitely tapering form and its *flutings* or hollow mouldings; the *capital*, by which it connects itself visibly with and sustains the entablature. The capital itself has its parts: the *necking*, the *echinus*, the *abacus*, one over the other, each having its structural purpose, and each adding to the beauty of the whole.

The ENTABLATURE presents to the eye a rich and beautiful unity, but closer observation reveals in it three superposed parts: the *architrave*, resting directly on the capitals; the *frieze*, a larger surface, generally decorated; the *cornice*, projecting over the rest and elaborately moulded or carved. This cornice, carried round the triangular gable at each end, forms the pediment, the surface of which is often laden with bas-reliefs.

Besides these features, the student has to make himself familiar with the ORDERS, as they are called, of Greek architecture. For, while the Greeks remained constant in the use of the different features just mentioned, so that in presence of a Greek monument the eye always meets the same arrangements of columns, and entablatures crowning them, they offer, however, in detail three distinct varieties: the *Doric*, easily recognized by its greater massiveness, the absence of base to its columns, and the simplicity of its capital and entablature; the *Ionic*, more elegant and graceful, and distinguished at once by the *volutes* or rolls of its capital; the *Corinthian*, finally, also easily discerned by the rich acanthus leaves and graceful helices and little volutes that adorn its capital. Each of the three orders has various other distinctive features with which it is well to be acquainted.

Lastly, the ORNAMENTS used by the Greek sculptors should not be neglected. They are few in number, yet so appropriate and so artistically handled that the need is not felt to add to their number. *Mouldings* of definite form and combinations,

conventional imitations of the acanthus leaf and honeysuckle and palm, strings of oves and pearls-oves (or eggs, as they are sometimes called), and darts; these are the principal ornaments. They are almost all familiar to us in a way, as being used to decorate many of the subjects which surround us; but it is well to examine them separately, as they may be found in any of the above-mentioned books. As a means of impressing them on the mind, it would be profitable to sketch them, were it ever so imperfectly. Indeed, we may remark, once for all, that any attempt at drawing is beyond comparison the best way to realize and to remember the details of the whole subject upon which we are engaged.

Having thus made himself acquainted with the characteristic features of Greek architecture, the student may proceed to that of the Romans.

Roman Architecture.

The Romans had subjugated the greater part of the known world before they began to cultivate the arts. When they did so, they took for their masters the Greeks whom they had conquered. Their architecture was, therefore, a reproduction or adaptation of Greek architecture, and in the countless monuments with which they covered the civilized world, we are constantly in presence of the familiar elements and combinations of Greek art: columns, entablatures, porticoes; the Doric, the Ionic, the Corinthian orders, with their usual ornaments.

Yet, with obvious points of resemblance between the two styles, there are equally striking differences. First, Roman Doric is not the same as that of the Greeks; neither is the Roman Ionic. In both cases several details are different, and the imitation is far beneath the original. The Corinthian order, on the contrary, though extremely graceful already with the Greeks, like all the other elements of their art, in reality reached its perfection only in the hands of the Romans. Again, the latter attempted to create an order of their own by combining the Ionic with the Corinthian capital, whence the name of *composite* which it bears; the attempt, however,

was not a happy one and added nothing to the resources of the art.

But another and still more important combination resulted in giving Roman architecture the most characteristic of all its aspects. We refer to the union of the Greek orders with the earlier constructive methods of the Romans. Long before they came into contact with Grecian culture, the Romans had raised important structures, with little elegance, it is true, but with much ingenuity and skill. The USE OF THE ARCH, practically unknown to the Greeks, was familiar to them. It allowed them to bridge over ordinary openings, such as doors and windows, with small materials, and, later on, to construct large vaults and cover in vast spaces. But when they came to realize the beauty of the Greek orders, while occasionally reproducing them in Greek types of buildings, they much more commonly used them to decorate their own structures. The arch, which in Greek monuments is never seen, in Roman buildings occurs almost everywhere, but combined with the classical orders. In this combination the arch generally represents the constructive element, the orders a decorative element, which might be removed without imperilling the stability of the structure.

Thus applied as a decorative screen, the orders were gradually modified. The sober, chaste ornaments of the Greeks gave way to others more elaborate and luxuriant. The columns, when too short to cover the space they were employed to decorate, were raised up on *pedestals*, an architectural element unknown to the Greeks. Frequently several superposed rows of columns became necessary to reach the summit of the wall, and, as a means of variety, each row belonged to a different order.

Finally, the Romans applied their methods to an extreme variety of buildings. Ancient Greece has left us little but her temples; whereas of Imperial Rome we have the remains of theatres, amphitheatres, palaces, law courts, baths, triumphal arches, memorial columns, funereal monuments, and we find them scattered all over the empire. In the hour of her triumph Rome imposed her architecture on the conquered nations

more universally than her laws. Under the emperors, in Greece, in Asia Minor, in Egypt, in Gaul, on the banks of the Rhine, just as in Italy or in Rome itself, the Roman architecture superseded all the other forms of construction and held undivided and undisputed sway.

Such were the conditions of the art when the Church was established and the Gospel first preached to the world. Had Christianity come forth sustained by secular authority, magnificent structures would, doubtless, have been erected from the beginning, in the richest Roman style, for the purposes of the new religion. But to witness anything of the kind the world had to wait through three hundred years of persecution. Only under Constantine and the Christian emperors did architecture begin to pay homage to the true faith. But already the art had degenerated, and its decline kept pace through the following period with that of the empire. Still its traditions were never entirely lost, and it is from them that the Church borrowed methods and inspirations the impress of which remains to the present day. As regards the most appropriate types to follow in her sacred structures, she could not think of adopting that of the pagan temples. In size and in shape they were entirely unsuited to her needs; but there was another kind of building which adapted itself almost perfectly to them,—the basilica,—and so the basilica becomes the prototype of the Christian church from the outset, and has remained so to the present day.

Basilicas, Pagan and Christian.

The basilicas of the Roman empire were law courts in which causes were pleaded and justice rendered. They also served as meeting-places for merchants for the transaction of commercial exchange and other similar purposes. They were generally spacious, and separated in the larger specimens by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance took a semi-circular shape, and in this apse, as it was called, raised above the level of the floor, sat the judge and his assessors, while right before him

stood an altar upon which sacrifice was offered before commencing any important public business.

Buildings of this kind were to be found in various parts of the capital and in almost every city of the empire. All the manuals referred to give ground plans of this style of building, and it is impossible to look at them without noticing the striking resemblance they bear to the prevailing form of our churches down to our own times. The form was at once adopted with slight modifications as most suitable for religious purposes. The apse was reserved for the bishop and his clergy; the faithful, following the division of sexes, occupied the centre and side aisles, while between clergy and laity stood the altar, together with the rostrum, from which the Sacred Scriptures were read and the sermons delivered.

On these lines were built numberless churches all over the Roman empire and probably beyond its limits. In Rome alone may still be seen over thirty churches dating from the fourth to the fourteenth century, all on the basilican plan. The basilica of St. Peter's, erected by Constantine on a magnificent scale, disappeared only in the fifteenth century, to be replaced by the immortal work of Bramante and Michael Angelo. In short, the basilica became the normal type of religious architecture, and has remained so, as we shall see, through all the Western Church in the midst of the various transformations of subsequent ages. But it was otherwise with the Eastern Church, in which there arose a new style which, because destined to exert a real influence on mediæval and modern architecture in the West, should not remain unknown to the student.

Byzantine Architecture.

It arose in the East after the seat of the Roman empire had been transferred to Constantinople; it developed slowly and silently for two centuries, and finally reached and revealed its perfection in the church of Sancta Sophia, which remains to the present day one of the noblest structures ever raised by the hand of man. The Byzantine style would seem to have been elaborated as to form from the circular buildings of the West. The Romans gave the circular form to their tombs and sometimes

to their temples, and not a few of the early Christian edifices of Italy were built in that shape, especially baptisteries. They were covered in on top, sometimes by a wooden roof, sometimes by a dome as in the case of the Roman Pantheon. This last method of covering, transported to the East, became the characteristic feature of the new style. The Eastern churches were crowned with domes, resting, not on walls or pillars as in the Roman structures, but on four arches raised on the pillars, the triangular spaces formed by the arches and the circular base of the dome being built in and forming what was called *pendentives*. Instead of the circular form, these churches commonly assumed that of a Greek cross (*i. e.*, with four equal branches), the centre being crowned by the principal dome, while the branches were covered with lesser domes or barrel vaults. In this new style the other features of Roman architecture almost entirely disappear. The columns frequently give place to piers; the entablatures are transformed or vanish; the capitals so characteristic of the earlier styles present an entirely new aspect, the foliage with which they are decorated being peculiar in shape and cut into the block instead of standing out from it, as in the Ionic and Corinthian orders.

The student who has attentively examined any set of drawings representing Byzantine architecture in its main aspects and in its details can have no difficulty in recognizing them wherever he may subsequently meet them. The style, besides, is of interest as having originated important features and noble products of religious architecture, spread itself all over the East, and given birth to what is most characteristic in the religious architecture of Russia. It even penetrated into Western Europe, inspired the architects of St. Mark's in Venice, of St. Anthony's in Padua, and of a long line of domical churches which run from the south to the centre of France.

Here, then, is a first lesson in Ancient Architecture, and once more it must be learned well. A cursory glance given to the subject can serve no useful purpose. Some of the pages of the text-book adopted have to be read over and over again. The drawings have to be carefully examined and compared,

some of them, if possible, reproduced, and the leading features and principal details of each style made familiar. When this is done, the student will be in a condition to take up and understand the next chapter: Mediæval Architecture.

J. HOGAN.

Brighton, Mass.

SOME RECENT CONTRIBUTIONS TO BIBLICAL CRITICISM AND BIBLICAL THEOLOGY.

I.

PÈRE LAGRANGE, O.P., well known to the readers of this REVIEW, proposes under the title "The Blessing of Jacob,"[1] a specimen of a new Catholic commentary on the original text of the Bible. The Masoretic text is translated with all the restorations which critics exact from a comparative study of the ancient versions, especially the Septuagint. Various typographical signs and footnotes indicate the restored and reconstructed passages, and exegetical annotations give the reasons underlying the changes. Only afterwards—and this is perhaps more logical—comes a literary criticism of the chapter—to many the most interesting part—in which the character of the composition is determined, the authorship discussed, and its antiquity established, the hypercritics summarily refuted, and its Messianic significance pointed out.[2] It is to be hoped that encouragement will be given to the learned superior of the Biblical school at Jerusalem, and that contributors will join him, so that Catholics may be able to boast of a critical edition of the Bible.

[1] *Revue Biblique*, October, 1898.

[2] "La royauté est deposée dans Juda jusqu'au jour ou quelqu'un, sans doute un Judéen en qui s'incarneront les destinées de la tribu, se servira du sceptre mis en réserve pour régner sur les peuples. Cette prophétie s'est realisée dans l'empire universel exercé par Jesus Christ. C'est à tort qu'on cherche à prouver qu'au moment de sa naissance, le sceptre était sorti de Juda, puisque Hérode était Iduméen. Le sens du texte est au contraire que le sceptre ne sortira pas avant que quelqu'un vienne le prendre."

The critical spirit is really traditional in the Church, a truth which is evident to all who are acquainted, even slightly, with the history of theology. Father Lagrange himself illustrates this fact in a more recent article: "L'Esprit Traditionel et l'Esprit Critique, à propos des Origines de la Vulgate."[3]

It is of particular interest just at this time to read in the article referred to the history of the difficulties which St. Jerome met, and the prejudices he had to overcome, even from his friend, the young Bishop of Hippo, in publishing the Latin Vulgate. But confident that his critical work was serving the truth—*veritas hebraica*—the obstacles served but to renew his courage. And to-day the Vulgate, although still imperfect, finds defenders as numerous and as ardent as were the champions of the Septuagint against Jerome. Very soon, perhaps, nobody will be scandalized at the critical tendencies of modern Catholic exegetes. Such certainly would be the case if all would follow the directions of the Encyclical *Providentissimus Deus.*

The Catholic University of Toulouse has just issued an inspiring and interesting book under the title, *Mélanges d'Histoire et de Littérature Religieuse;* 1899, Paris, xxxi–349. It is a compilation of the best articles from the pen of the late Abbé Jacques Thomas, professor of Scripture, who died September, 1893, thirty-nine years of age. The volume opens with a short biographical and critical introduction by Abbé Batiffol, who is convinced that the essays will help the movement of alliance between critical studies and sound orthodoxy: "Il tend a se créer, entre le 'higher criticism' et son contraire, une zone de science vraie, où les esprits qui ont de la méthode, des connaissances et de la loyauté se trouveront en lieu sûr et en bonne compagnie" (p. 31). The subjects treated in this book are: The Church and the Judaizers; Introduction to the Study of Hebrew; Programme of Studies of the Prophets; Study of Israel; The Oracle of Isaiah against the Philistines; The Lamentations of Jeremiah and the History of the Alphabet; Nineveh "the Great City;" The Vul-

[3] *Bulletin de Littérature Ecclésiastique*, February, 1899.

gate and the Council of Trent; Mr. Loisy and Mr. Darmsteter.

An example of theological erudition as well as of keen criticism is to be found especially in the suggestive paper "The Vulgate and the Council of Trent," in which the author traces the history of the interpretation of the conciliar declarations about the Vulgate—"libros sacros prout in Veteri Vulgata latina editione habentur." As early as the year 1564, ten years after the closing of the Council, there was a tendency among theologians towards an exceedingly strict interpretation of the decree: "Habenda est pro legitima non solum quantum ad ea quae pertinent ad fidem aut mores, sed etiam quoad omnes litteras et apices; hoc enim necesse est fateri postquam haec ipsa editio decreta est esse authentica; de ratione scripturae authenticae est ut omnes ejus clausulae et apices certae et indubitatae auctoritatis sint. — Et ita communiter sentiunt omnes qui post concilium hac de re scripserunt." So wrote John of St. Thomas, a Portuguese who taught in the Spanish schools. In Spain in particular no other opinion could gain ground. The learned Jesuit Pallavicini, writing towards the end of the seventeenth century, in his history of the Council of Trent (1656–57), qualifies that opinion. "Pie creditur," says he, "but the Church does not condemn those who do not hold it. In the succeeding century it is strongly reprobated as an excess; and to-day we find it difficult to believe that it ever had any actual existence outside the fancy of Protestant writers. It did exist, however, and its history, concludes J. Thomas, teaches us a salutary lesson which is well expressed in the language of the Jesuit Mariana: "Pusillo homines animo . . . angusteque sentientes de religionis nostrae majestate, qui dum opinionum castella pro fidei placatis defendunt, ipsam mihi arcem prodere videntur, fraternam charitatem turpissime violantes." Let us fight our enemies, not our brethren.

Two years ago Fr. F. K. Zenner, S.J., published his *Die Chorgesänge im Buche der Psalmen* (Freiburg, 1897), in which he insisted on the recognition of the choral structure of many of

the Psalms as a necessary first step towards their critical emendation. A choral psalm would be essentially composed of a strophe sung by the first choir; an antistrophe sung by the second choir; then an antiphon, of which each verse — a verse having two parallel members — or each couplet is sung antiphonally, that is, alternately by the first and second choirs. How a psalm can be reconstructed from the recognition of this structural framework is readily perceived, for there was danger of the original order being upset by copyists. Let us suppose that the part of the first choir and that of the second were written separately, just as in modern music the scores of soprano, basso, etc., are separate. Instead of writing the antistrophe (second choir) after the strophe and inserting in the antiphon the verse to be sung by the second choir after the verse to be sung by the first, the copyist might, and likely would, choose the simpler method of writing out first all that belonged to the first choir, and then take the second choir's part. That such was the case for the Psalm *Memento Domine David*, Fr. Zenner had clearly and satisfactorily shown, so that the disarrangement of the stanzas of this Psalm is at once explained and corrected.

Father A. Condamin, S.J., has noted that the Canticle of Habacuc contains thrice the word *Selah*. This threefold repetition had proved a stumbling block to interpreters until Father Zenner's theory was applied to the Canticle. The satisfactory result of the test made by Father Condamin is given in the *Revue Biblique*.[4]

First Strophe (2–3). First Antistrophe (3–5).
Antiphon (6; 9, 10; 7, 8; 11, 12; 8, 9; 13).
Second Strophe (14–16). Second Antiphon (17–19).

The most interesting part is the antiphon, which is very obscure and unsatisfactory in our text, but becomes clear and well connected if we read the verses in the order suggested by Father Condamin. Whilst we have in our Bible (6–13) the part of the

[4] La Forme Chorale du Ch. 3 d'Habacuc, January, 1899, p. 133. We call attention to a recent article on Job from the same pen in the *Bulletin de Littérature Ecclésiastique*.

first choir written in full and followed by the part of the second choir, the reconstruction gives us the antiphon written by the poet, three of its six parts being meant for the first, three for the second voice, alternately, thus:

First Choir	Second Choir
verse 6	verse 9b–10
" 7 –8a	" 11 –12
" 8b–9a	" 13

Taken in the above order, the parallelism of the verses is seen to be well preserved and the connection of ideas quite natural:

6 The Eternal mountains will be crushed to pieces . . .
10 The mountains gaze at thee and tremble.
8a Art Thou angry, O Lord, with Thy rivers, or indignant with the sea?
12 In Thy anger Thou treadest the earth under feet,
In Thy wrath Thou crushest the nations.
8b From Thy chariot of triumph,
9a *Order the triumph of Thy tribes.*
13 Thou comest forth for the triumph of Thy people.

The verse in italics is an emendation of the crucial Hebrew text by a slight change of letters, יְשׁוּעוֹת מַטּוֹת אֹמֶר instead of שְׁבֻעוֹת מַטּוֹת אֹמֶר. A very satisfactory meaning is obtained, parallel with Psalm 44: 5, and well connected with the rest of the Canticle.

"If there is any merit in this improvement," concludes Father Condamin, "it is due to Father Zenner." Such honesty and humility allied with such genuine science is very gratifying and encouraging. Should this method be adopted in the Polychrome Bible, it would be welcomed by scientific reviews. The learned Jesuit's work has so far passed unnoticed. Is the fault with his Catholic readers? At all events, we feel sure that when the Book of Habacuc appears in the Polychrome Bible, the editor, Dr. W. H. Ward, will recognize the work done by Catholic scholars in the field of Biblical criticism.

II.

A chapter of the history of dogma may be found in the paper by J. Touzard, S.J., on "The Gifts of the Holy Ghost."[5] Starting from the fact that in our theologies the doctrine concerning the Seven Gifts of the Holy Ghost is associated with and generally based upon the text of Isaiah 11: 2, 3—*Requiescet super eum Spiritus Domini, Spiritus Sapientiae*, etc.—he strives to determine what was the idea of the prophet and what development this text received until the doctrine reached its definite form in St. Thomas's *Summa*.

The context—*Egredietur virga de radice Jesse*—shows that the general meaning of the passage is the portrait of an ideal king, a perfect judge upon whom the Spirit of Yahweh will bestow extraordinary justice. Six (not seven) gifts or qualities sum up the Divine action of Yahweh on His beloved judge: Wisdom, Good Judgment, Counsel, Fortitude, Science, Fear of Yahweh; then the conclusion that he will live in the fear of Yahweh.[6] "The fear of Yahweh" is a Hebraism which means religion. The Septuagint, anxious to avoid a repetition of the term, used two words φόβος and εὐσεβεία. Readers who did not know Hebrew would naturally make a real distinction between the ideas expressed by the different words employed by the Septuagint, and so the Fathers who read the Bible in the Greek version counted seven qualities instead of six. The Greek Fathers, when they mention the number seven, see in it but the expression of the plenitude of the Divine Gifts communicated to our Lord or His members—(Irenaeus, Origen, Eusebius, Theodoret, St. Cyril). They never seem to think that this text indicates a group of seven special gifts and particular graces distinct from the other influences of the Holy Ghost on the soul. It was reserved to the Latin Fathers, with their genius for systematizing, to build the theory of the Seven Gifts on the text of Isaiah. St. Jerome

[5] *Revue Biblique*, April, 1899. Father Touzard published in the same magazine (April, 1898) the first part of a study on "The Doctrine of Immortality."

[6] Cheyne renders it: "And he will find a sweet savor in the fear of JHVH." But following Father Bickell, he considers it as a later addition. Isaiah, *Polychrome Bible*.

mentions the *septenarium* without any critical remark about the Hebrew text. St. Augustine (Serm. 345) explains our text as the synthesis of the Divine influence on Christian souls to lead them to perfection, and the series of *stadia* which a Christian must pass on the road to sanctity. St. Gregory (Hom. in Ezech.) insists on the very order in which Isaiah enumerates the gifts, *descendendo magis quam ascendendo*:—"Propheta quia de coelestibus Deus nos ad ima loquebatur coepit a sapientia et descendit ad timorem, sed nos qui terrenis ad coelestia tendimus, a timore ad sapientiam numerantes ascendimus." The way is thus paved for St. Thomas.

Against the naturalistic explanation conceived by Renan of the Messianic hope, Dr. Loisy[7] gives a doctrinal exposition of the development of the notion of the Messianic kingdom which pervades the Old Testament, and even the Epistles of St. Paul and the Apocalypse, in which the coming of Christ and the Last Judgment are represented as imminent. This long and perpetual aspiration of the prophets was, according to Renan, nothing but a philosophical reasoning which Israel should necessarily and fatally make, when attaining the age of mature reflection: God is just; man is mortal; there must be a reparation afterwards; and, whilst other nations would conceive it under the form of the immortality of the soul, Israel expected the end of the world and the era of prosperity which was to follow the judgment of Yahweh. It is a theory of social justice proclaimed by socialistic preachers, the prophets.

That it was not likely to have been so results from the fact that the prophets rather see than reason. Instead of a work of deduction, we witness rather in the Messianic expectation a long series of religious traditions. The foundation of the hope is essentially religious and national, both sentiments being highly developed among the Hebrews. Yahweh is God. Yahweh Elohim is the God of Israel; hence the conviction that He will save and glorify Israel. He is a Yahweh Sebaoth,

[7] "L'Espérance Messianique d'après Ernest Renan," *Revue d'Hist. et de Litt. Rel.*, Sept., Oct., 1898.

the Lord of Hosts, who will ever lead the people to victory; the same God who was in the beginning victorious over the elements created by Him and organized, will be triumphant to the end, when He will come to destroy the world; for the cosmology, the history, and the eschatology of the Old Testament are closely connected. The pagans will be the trophæum of the victory of Yahweh. If the equality of the Gentiles and of the Jews is forecast in Isaiah 53, it was proclaimed only by St. Paul, when the Kingdom of God was spiritually realized in the infant Church.

Evidently the outward forms of the hope of the prophets were derived from the objects and the events of their surroundings. They were men of their age, living on earth not in heaven, preaching to and exercising a great influence over their contemporaries. They must therefore speak their language in order to be understood. Hence it is that the Messianic hope has always reflected the general state, the aspirations and the preoccupations of every period of Israel's history. Psychologically man cannot imagine a future felicity except by idealizing what is good in the present, and by the radical transformation of its evils. But it is impossible that such a faith had rested on syllogisms, after so many sad events naturally calculated to destroy it. There was a mysterious and intrinsic force in that hope coming from Him who was the object of this great expectation: God stooping down to meet mankind.

From this suggestive paper of Dr. Loisy one may learn more about the Messianic hope than from large tomes supposed to exhaust the subject.

Can we still defend on merely historical and critical grounds the reality of the events taught in the Creed by the words: *qui conceptus est de Spiritu Sancto, natus ex Maria Virgine?* Father Rose, O.P., of the Catholic University of Freiburg, in a masterly article on "The Supernatural Conception of Jesus,"[8] vindicates the solidity of our doctrinal position against the prevailing scepticism of Protestant ministers in Germany.

He begins with an exposition of all the modern difficul-

[8] *Revue Biblique*, April, 1899.

ties which would tend to show that we must drop the narrations of St. Luke and St. Matthew about the infancy of our Lord. Nothing is concealed of what might give strength and solidity to these difficulties. Grouped as they are with every display of logical sequence and critical foundation, they produce on the reader a deep impression. But the refutation is as remarkable as the exposition is fair and honest. In the second part, instead of grouping, the skilful writer divides the forces of his adversaries. Then confining himself to the field of history and criticism, not trenching on philosophical ground about the possibility of miracles, he victoriously shows the foundations of our dogma. St. Mark's Gospel is presented by our assailants as the pattern life of Christ, because it begins only with the public ministry. But the silence of the Evangelist about the miraculous birth does not show that he did not believe it. His plan being simply to narrate the preaching of our Lord, it was not proper for him to dwell on the hidden life. Moreover, he employs expressions that serve to indicate what was his belief, for example where he says (6:3): *Nonne hic est faber filius Mariae?* and not: *nonne hic est filius Joseph?*

Does St. Paul, as is alleged, omit this mystery, or positively exclude it by expressions like *ex semine David?* St. Paul is a theologian and not an historian, and the argument *ex silentio* in his case thus carries no weight. Besides, it is admitted that he had no little influence with St. Luke, who very explicitly teaches this doctrine of supernatural conception. Tertullian calls St. Paul the *illuminator* of St. Luke. But supposing that St. Paul had believed this dogma, he could not have spoken with more care and delicacy of the Davidic descent of Jesus—*factum ex muliere* (Gal. 4:4).

Is St. Luke, who so plainly narrates this supernatural event, trustworthy? If he were not, his prologue, addressed to the distinguished Theophilus, would be rather sarcastic. He evidently uses a Hebraic document; but from his *Acts* we know that St. Luke is skilful and exact in the handling of documents. Thus on principle we should trust him. Might we suppose in this particular case a prejudice against him? What about his difference from St. Matthew, especially in the case of the adora-

tion of the Magi, and the flight into Egypt, which harmonists find some difficulty in reconciling? It should be remembered that St. Luke does not intend to set forth events in their strict chronological order, neither in the Acts nor in his Gospel. Besides his doctrinal point of view—the preaching of the Gospel to the Gentiles—he has, as it were, a geographical plan. The Acts give the account of the spread of the faith in Judea, Samaria, and in the pagan world of Rome; his Gospel narrates the ministry of Jesus in Galilee, and outside of Galilee, in Jerusalem. But in his first chapter there was no need for such a plan, the hidden life being entirely a preparation. Thus he omits the episode of the flight into Egypt, because it did not enter into his special purpose.

Nor would the discrepancies between the genealogies be an unanswerable difficulty. The evangelical pedigrees were copied from documents, and as the mystery of the virginal birth was a secret for the contemporaries of Jesus, these pedigrees would of course give the impression that Jesus was the Son of Joseph. St. Luke and St. Matthew, who had the revelation of the mystery, have explained and corrected these genealogies.

Finally, if it is objected that such a belief *could* not originate in Jewish surroundings, on account of their esteem for the state of marriage, an answer is not far to seek. Since criticism proves that St. Luke made use of a Palestinian document for his first chapters, and that the belief is there expressed *de facto*, the only safe conclusion is that this belief is not a product of popular imagination, but a direct revelation.

The paper ends with the discussion of the hypothesis: Suppose the Apostles had taught the natural birth of Christ, what would have been the teaching of the Fathers in the centuries between the first and the fifth? We should naturally expect that same view firmly held to, and that a period of discussion and contradiction would have ensued. As a fact, if we except the Ebionites, we have their perfect unanimity in favor of the virginal birth. Our faith is then substantiated by history when we profess: *Credo in Jesum Christum qui conceptus est de Spiritu Sancto, natus ex Maria Virgine.*

J. BRUNEAU, S.S.

Dunwoodie, N. Y.

Analecta.

E S. R. UNIV. INQUISITIONE.

I.

RESPONSUM AD QUAESTIONEM DE IMPEDIMENTO CONSANGUINITATIS.

Beatissime Pater:

Recens vulgata est responsio S. C. S. Officii data ad Episcopum Cenomanensem, circa impedimenta consanguinitatis multiplicia, casu quo duo sponsi in secundo gradu consanguinitatis revincti, avum et aviam habent in secundo item gradu coniugatos; ex qua responsione aperte sequitur:

(1) In casu contemplato adesse non solum impedimentum in secundo aequali, sed etiam in quarto aequali;

(2) Ideoque non sufficere declarationem, item nec dispensationem impedimenti in secundo aequali; unde matrimonium contractum in huiusmodi hypothesi, id est declarato et dispensato solo impedimento secundi gradus, esse nullum.

Sequitur praeterea (3) Consanguinitatem in quarto gradu esse duplicem; quia cum avus et avia sponsorum non se habe-

ant per modum unius stipitis sed ut personae, ideoque stipites distincti, iam duplex est via ad ascendendum usque ad ulteriorem stipitem.

Videtur autem illa duplex consanguinitas in quarto aequali ita duplex constituere impedimentum, ut si unicum declaretur et dispensetur impedimentum in quarto gradu (declarato item et dispensato altero in secundo gradu aequali), matrimonium foret nullum.

Porro frequentior praxis in Curiis ecclesiasticis nostrarum regionum duplex tantum, non triplex, in casu proposito retinebat et dispensandum curabat impedimentum: scilicet unum in secundo aequali; alterum in quarto aequali. Numquid igitur dispensationes sic datae nullius fuissent momenti et matrimonia sic contracta, invalida? Namque graves pro matrimoniorum valore adesse videntur rationes. Nam: (1) Dum oratores arborem genealogicam exhibent, ex qua aperte deducitur eos descendere in secunda generatione a parentibus qui in secundo gradu aequali contraxerant, liquide et candide aperiunt omnia, nec locus esse videtur subreptioni aut obreptioni. (2) Dum Curia, considerans casum et arborem genealogicam, dispensat super duplici tantum impedimento, res prout sunt, contemplantur et casui vero prospicere intendit; durumque videretur dicere matrimonium nullum fuisse, eo quod Curia, omnia casus elementa, habens, duplex tantum vidisset impedimentum, dum triplex erat.

Sed et alia difficultas oritur ex praefata decisione. Casu enim quo duo fratres duxerint duas sorores, iam eorum filii non duplici tantum sed quadruplici impedimento consanguinitatis in secundo aequali devincerentur. Quia nempe, si pater et mater singulorum non per modum unius stipitis se habeant, iam quoad singulos filios, duplex datur via ascendendi ad duplicem stipitem ulteriorem, unde quatuor sunt impedimenta quod nemo auctorum, si unus, me conscio, excipiatur, docuit, nullaque ex Curiis, quantum scire fas est, in praxi servat; quando enim adsint sponsi quorum pater materque sunt respective frater et soror alterutrius patris et matris, Curiae dispensationem petunt aut concedunt super duplici tantum impedimento in secundo gradu aequali.

Quum vero in hac Dioecesi N. innumera sint matrimonia cum variis impedimentis consanguinitatis contracta, sequentium dubiorum solutio a S. Congregatione S. Officii enixe petitur nempe:

I. Quando duo sponsi constituuntur in secundo aequali consanguinitatis gradu, et eorum avus et avia ipsi in secundo consanguinitatis gradu matrimonium contraxerant, ita ut devinciantur etiam quarto gradu consanguinitatis, utrum necessario petenda et obtinenda sit dispensatio super triplici impedimento, nempe in secundo et in duplici quarto, an valida sit dispensatio forsan petita et obtenta super duplici tantum impedimento, nempe secundi aequalis et quarti item aequalis. Et quatenus negative ad secundam partem:

II. Quid agendum quoad matrimonia in hac Dioecesi cum simili dispensatione contracta, nempe super duplici tantum impedimento in secundo et quarto?

III. Dum duo fratres duas sorores duxerunt, num eorum soboles devinciatur duplici vel quadruplici vinculo consanguinitatis in secundo aequali? Et quatenus quadruplici;

IV. Num invalida sint matrimonia inter huiusmodi contracta cum dispensatione super duplici tantum consanguinitatis impedimento in secundo aequali? Et quatenus invalida;

V. Quid faciendum quoad matrimonia in hac Dioecesi sic contracta?

Et Deus etc.

Feria IV, die 22 Februarii 1899.

In Congregatione Generali ab Emis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ad I. Quoad primam partem, affirmative ut in fer. IV. die 11 Martii 1896 in Cenomanen. Quoad secundam partem pariter affirmative; dummodo exponatur casus uti est, non obstante errore materiali in computatione impedimentorum.

Ad II. Provisum in praecedenti.

Ad III. Duplici tantum consanguinitatis impedimento in secundo gradu aequali.

Ad IV. et V. Provisum in praecedenti.

Sequenti vero Feria VI, die 24 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. PP. XIII. R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. et RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

II.

FACULTAS IN CASU MATRIMONIORUM LIBERORUM PENSATORUM.

Beatissimo Padre:

Il Vescovo N. N., prostrato ai piedi della S. V., rispettosamente espone quanto appresso:

Con decreto di Fer. IV 30 Gennaio 1867, confermato dall'altro di Fer. III loco IV 25 Maggio 1897, il S. Officio dichiarò: "Quoties agatur de matrimonio inter unam partem catholicam "et alteram quae a fide ita defecit, ut alicui falsae religioni vel "sectae sese adscripserit, requirendam esse consuetam et neces- "sariam dispensationem cum solitis ac notis praescriptionibus et "clausulis. Quod si agatur de matrimonio inter unam partem "catholicam et alteram, quae fidem abiecit, at nulli falsae reli- "gioni vel haereticae sectae sese adscripsit, quando parochus "nullo modo potest huiusmodi matrimonium impedire (ad quod "totis viribus incumbere tenetur) et prudenter timet ne ex dene- "gata matrimonio adsistentia grave scandalum vel damnum "oriatur, rem deferendam esse ad R. P. D. Episcopum, qui, "sicut ei opportuna nunc facultas tribuitur, inspectis omnibus "casus adiunctis, permittere poterit, ut parochus matrimonio "passive intersit tamquam testis *authorizabilis*, dummodo cau- "tum omnino sit catholicae educationi universae prolis aliisque "similibus conditionibus."

Ora il Vescovo oratore chiede umilmente la facoltà di permettere i matrimonii dei liberi pensatori secondo le norme del prefato decreto. Che ecc.

In Congregatione generali S. R. et U. Inquisitionis, habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus,

praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Reformatis precibus: I. An verba Decreti S. Officii fer. IV die 30 Ianuarii 1867 ad I "rem deferendam esse ad R. P. D. Episcopum qui, sicut ei opportuna nunc facultas tribuitur" *extendi possint ad omnes Episcopos?*

II. Et quatenus negative, orator Episcopus N. N. suppliciter petit ut sibi dicta facultas concedatur.

Resp: Ad I. Affirmative, facto verbo cum SSmo.

Ad II. Provisum in primo.

Feria vero VI, die 13 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

III.

DE ABUSU DIFFERENDI NOTABILITER COLLATIONEM BAPTISMI.

Beatissime Pater:

Episcopus N. N. invenit in sua dioecesi lugendum abusum, quod scilicet nonnulli genitores, ob futiles praetextus, praesertim quia patrinus vel matrina parati non sint, vel a remoto loco transire debeant, differunt collationem baptismi neonatis, non solum per hebdomadas et per menses, sed etiam per annos, uti manifestum apparuit occasione Sacrae Visitationis. Ad obviandum praefato abusui, omnes adhibuit conatus; valde tamen timet Orator ne illum iuxta vota eradicare possit.

Quibus positis, humiliter postulat utrum obstetrix, quando praevidet baptismum notabiliter differendum iri, possit illico neonatum abluere, quamvis iste in bona sanitate reperiatur, etiam insciis uno vel utroque conjuge, monito tamen de hoc parocho?

Feria IV, die 11 Ianuarii 1899.

In Congregatione Generali S. R. et U. Inquisitionis, habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, proposito suprascripto dubio, prae-

habitoque RR. et DD. Consultorum voto, iidem EEmi ac RRmi Patres respondendum mandarunt:

Urgendum ut Baptismus quam citius ministretur: tunc vero permitti poterit ut obstetrix illum conferat, quando periculum positive timeatur ne puer dilationis tempore sit moriturus.

Feria vero VI, die 13 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSus resolutionem EEmorum Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

IV.

DE ORDINATIONE IN QUA, EX INADVERTENTIA, CALIX TRADITUS FUIT ABSQUE VINO.

Beatissime Pater:

Episcopus N. N., ad pedes S. V. provolutus humiliter exponit:

Nuper, in collatione generali Ordinum, sabbato Quatuor Temporum Adventus, accidit ut presbyteris ordinandis traditus sit, una cum patena et hostia, calix *absque vino*, ex mera Caeremoniariorum inadvertentia. Res processit omnibus nesciis, nec nisi vespere nota fuit, quum iam recessissent omnes ordinati, qui nec hodie defectum suspicantur.

Quare humiliter orator anceps quaerit:

I. An possit acquiescere? Et quatenus negative;

II. Quid agendum in praxi?

Et Deus etc.

Feria IV, die 11 Ianuarii 1899.

In Congregatione generali S. R. et U. Inquisitionis, habita ab EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ad I. et II. Ordinationem esse iterandam ex integro sub conditione et secreto quacumque die, facto verbo cum SSmo, ut sup-

pleat de thesauro Ecclesiae, quatenus opus sit, pro Missis celebratis a sacerdotibus ordinatis ut in casu.

Feria vero VI, die 13 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit et gratiam concessit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

E SACRA CONGREGATIONE SUPER DISCIPLINA REGULARIUM.

CIRCA ADMITTENDOS CONVERSOS IN ORD. PRAEDICATORUM.

Beatissime Pater:

F. Hyacinthus Maria Cormier, Procurator Generalis Ordinis Praedicatorum, ad pedes Sanctitatis Vestrae humiliter provolutus, exponit quod decretum fel. record. Clementis X, 16 Maii 1675, prohibentis Conversos habitu donari, imo intra clausuram admitti, antequam vigesimum aetatis suae annum compleverint, non levibus hodie obnoxium esse inconvenientibus. Nam iuvenes qui, affante divina gratia, sacra claustra ingredi expetebant ad salutem aeternam tutius consequendam, has sanctas dispositiones, crescentibus annis, saeculi fallaciis decepti, saepe nimis amittunt, et, quando vigesimum annum attingunt, iam passionum illecebris falsaeque amore libertatis inveniuntur illaqueati. Quod si adhuc de sectanda religiosa perfectione familiae pulsant, audientes se debere sex menses postulatus peragere, posteaque per tres annos in qualitate Tertiariorum Religioni inservire, ut deinde ad novitiatum admittantur, post annum novitiatus vota simplicia et demum post tres alios annos vota solemnia tandem emissuri, tot inducias formidantes haud raro recedunt. Inde necessitas servos saeculares in Conventibus adhibendi cum dispendio non levi tam paupertatis quam vitae regularis. His perpensis et approbante Reverendissimo Ordinis Magistro P. Fr. Andrea Frühwirth, dictus Procurator suppliciter a Sanctitate Vestra petit, ut Ordinis Magister pro tempore certum numerum Postulantium Conversorum a Sanctitate Vestra determinandum, possit, quando annum decimum

et octavum incoeperunt, intra clausuram recipere ut ibi seriem probationum prudenter in Ordinem stabilitarum percurrant, suoque tempore ad professionem admittantur.

Sacra Congregatio super Disciplina Regulari, attentis expositis, benigne annuit pro petita facultate, sed per quindecim tantum Postulantes. Conversi saltem decimum octavum annum expleverint; et si aliquando ad formalem probationem erint admittendi, non prius admittantur nisi expleta aetate ad Constitutiones Apostolicas et Ordinis praefinita et in loco pro Novitiatu designato: servatis ceterum conditionibus, quae in decreto diei 10 Iunii 1880 reperiuntur. Contrariis quibuscumque non obstantibus.

Romae, die 23 Augusti 1898.

S. *Card.* VANNUTELLI, *Praef.*

L. ✝ S. A. TROMBETTA, *Secret.*

E S. CONGREGATIONE CONCILII.

DE RENOVATIONE CONSENSUS MATRIMONII CORAM MAGISTRATU CIVILI.

In Archidioecesi (Olomucensi) evenit casus, in quo sacerdos in periculo mortis assistebat matrimonio, quin fuerit expetita a c. r. Gubernio dispensatio super proclamationibus.

Iuxta legislationem civilem omissio proclamationum est impedimentum dirimens matrimonii ac in casu nostro revera proclamationes erant omissae, quin—uti de lege est—fuerit expetita dispensatio.

Aegrotus convaluit et erat pro foro ecclesiastico qua rite in matrimonium idque sacramentale copulatus; pro foro autem civili erat matrimonium nullum et sacerdos incurrit poenas in Codice civili sacerdoti illegitime matrimonio assistenti impositas.

Quoniam facta non possunt fieri infecta, Officium Archiepiscopale causam, ut nempe coniuges ob proles iam progenitas habeantur etiam pro foro civili coniuges veri, detulit ad c. r. Gubernium Moraviae, ut istud ex post det dispen-

sationem super proclamationibus ac habeat matrimonium sacramentale etiam pro foro civili ratum.

C. r. Regimen Moraviae nullo modo voluit annuere, immo postulavit, ut consensus matrimonialis de novo fiat, pro quo casu voluit dare dispensationem super proclamationibus; secus c. r. Gubernium minabatur matrimonii nullitatem ac sequelas criminosas ex illegitima assistentia sacerdotis matrimonio assistentis exortas.

Sua Celsitudo Reverendissima adiit sanctam Sedem Apostolicam, quid in casu agendum, et interrogavit, an non similis modus liceret, quem tolerat Sancta Sedes in regionibus, ubi matrimonium sic dictum civile de lege est, nempe ut coniuges, matrimonium sacramentale ineuntes, queant se sistere etiam magistratui civili eum in finem, ut meras caeremonias extrinsecas absolvant.

Et sacra Congregatio Concilii sub dato 7 Ianuarii 1899, Nr. 143/43 ita:

Perillustris ac Reverendissime Domine uti Frater!

In casu, quem exponis Tuis litteris diei 12 nuper elapsi Decembris matrimonii celebrati, quin urgente necessitate praemitterentur consuetae proclamationes, optime potes insistere apud coniuges, ut rite consensum renovent, ut matrimonium validum etiam ab auctoritate civili retineatur, dummodo coniuges moneas, hunc secundum verum matrimonium non esse, sed tantum extrinsecam caeremoniam ad explendas formas, quae ab eadem auctoritate civili exigi solent.

Et Deus interim omnia fausta Tibi largiatur.

Amplitudinis Tuae uti Frater

A. *Card.* Di Pietro, *Praef.*

† B. *Archiepiscopus* Nazianzenus, *Pro-Secrius.*

E SACRA CONGREGATIONE RITUUM.

I.

DECRETUM.

CANONIZATIONIS BEATI IOANNIS BAPTISTAE DE LA SALLE FUNDATORIS CONGREGATIONIS FRATRUM SCHOLARUM CHRISTIANARUM.

SUPER DUBIO.

An et de quibus miraculis constet in casu et ad effectum de quo agitur.

Quam praecellens quamque frugifera sit virtus naturalibus haud relicta viribus, sed altis fidei christianae fixa radicibus divinaeque gratiae suffulta praesidio, mire ostendunt eorum exempla, quotquot Ecclesia ad Beatorum Coelitum honores evexit. Nam praeter innumeros, qui causa Religionis martyres occubuerunt invicti; alii consepulti cum Christo solitariam vitam egerunt eamque intaminatam sic, ut cum Angelis de virtute certare visi fuerint; alii vero, quasi fluctibus obiecti quotidianae ac publicae vitae, mirum quantum in communibus etiam obeundis ministeriis profuere.

Extremis his est accensendus Ioannes Baptista de La Salle Religiosae Familiae Institutor, cui nomen a Scholis Christianis, quo viro insigni gloriatur iure saeculum XVII. Rhemis in Gallia ortus est anno MDCLI, nobili genere. Adolescentia pie integreque exacta, adlectusque anno aetatis suae XVI inter canonicos metropolitanae Ecclesiae Rhemensis sui expectationem, suscepto sacerdotio, non cumulavit solum, verum etiam longe superavit. Optime enim ratus, *non sua esse quaerenda, sed quae Iesu Christi*, mature coepit officio fungi sanctissime ad plurimorum salutem. Quo in ministerio etsi omnis generis muneribus parem se probaret, nihilominus visus est a divina Providentia designari maxime ad christianam adolescentium popularium institutionem. Itaque scholas, quas primarias vocant, condidit in Gallia, eamque invexit docendi instruendique rationem, quam institutione religiosae familiae perpetuam reddidit, et diuturnus usus per omnes fere orbis

regiones maxime probavit. Idem tyrocinia esse voluit formandis praeceptoribus qua disciplina aetas nostra gloriatur quasi recens inducta. Quamobrem mirum non est quod viro de hominum societate tam egregie merito Gallia statuam posuerit publice.

Verum longe maximam gloriam ei pepererunt praeclarae virtutes ab intimo sensu religionis profectae, quibus fructus est consequutus uberrimos, civili quoque societati valde proficuos. Sincera sane in viro fides nec sine operibus mortua; singularis pietas; vehemens ardor procurandae salutis proximorum. Caritatis enim igne sic exarsit, ut reiectis paternis bonis suaeque familiae commodis, abdicatis etiam honoribus humile et asperum vitae genus fuerit persequutus, nullis non obnoxium difficultatibus, insectationibus, contumeliis. Quibus ad ultimum confectus decessit septimo idus Apriles anno MDCCXIX propagata iam per varias orbis regiones ab se instituta Familia Fratrum a Scholis Christianis de re christiana et civili optime merita.

Quamquam autem, tanti viri sanctitate prodigiis etiam confirmata, de Beatorum Coelitum honoribus eidem decernendis multo antea poterat agi, divino tamen consilio factum videtur ut ipse ea aetate publico proponeretur obsequio atque exemplo, qua plurimorum excidit animis divina sententia, "*initium sapientiae timor Domini*," quum nempe adolescentes aut erudiuntur amoto Deo, aut sin minus ea disciplina aguntur quam non informat spiritus Christi sed humana prudentia, adeo ut vera maneat S. Augustini sententia "*Regnat*, (Enchirid. c. 117), *carnalis cupiditas, ubi non regnat Dei caritas.*" Ex quibus facile intelligitur, non modo opportunum esse sed etiam perutile, in albo Sanctorum inscribi hoc tempore virum, imaginem referentem divini magistri, qui dixit: *Sinite parvulos venire ad me.*

His de causis instantibus Sodalibus Scholarum Christianarum ut Beato ipsorum Patri Ioanni Baptistae de La Salle supremum honorum fastigium imponeretur, eiusque rei gratia bina vulgarentur eius intercessione patrata miracula, Sedis Apostolicae venia, accurata in illa inquisitio facta est processualesque tabulae a S. Rituum Congregatione et recognitae et probatae sunt.

Horum primum contigit anno MDCCCLXXXIX in collegio Ruthenensi in Gallia. Leopoldus Tayac adolescens gravissima pneumonite detinebatur sic, ut medicorum spe omni abiecta, affecto lethaliter centro, in eo esset ut spiritum ageret. B. Ioanne Baptista de La Salle apud Deum sequestro repente morbus omnis evanuit.

Alterum accidit miraculum eodem anno in religiosa domo vulgo *Maison neuve* prope Marianopolim. Netheelmus e Congregatione Scholarum Christianarum insanabili poliomielite adeo laborabat e spinae laesione orta, ut neque gradum facere neque ullo vel minimo sese pedum motu agitare iam posset. Immobilis itaque et medicorum omnium spe destitutus, procidens ante imaginem B. Ioannis Baptistae multo cum fletu obtestatur ut ipsum aspiciat opemque ferat. Mirum! Subito vivere ac vigere pedes sensit, redire motum et qui modo semimortuus apparebat iam redivivus ac vegetus videretur.

De quibus miraculis triplici ad iuris normas actione est disceptatum. In Comitiis nimirum antepraeparatoriis decimotertio calendas Augusti anno MDCCCXCVII habitis in Aedibus Rmi Cardinalis Lucidi Mariae Parocchi Causae Relatoris; in Conventu praeparatorio ad Vaticanum coacto tertio calendas Septembres posteriore anno MDCCCXCVIII; ac demum in generali coetu ibidem coram Sanctissimo Domino Nostro LEONE PAPA XIII indicto hoc vertente anno, nono calendas Martias. Qua postrema in Congregatione Rmus Cardinalis Lucidus Maria Parocchi dubium ad discutiendum proposuit: "*An et de quibus miraculis constet in casu et ad effectum de quo agitur.*" Omnes Rmi Cardinales ceterique Patres Consultores suffragium singuli tulere; quibus Beatissimus Pater: "*Vestras de propositis sanationibus sententias intento secuti animo sumus. Nostrum tamen iudicium de more differimus, divinum lumen humillime imploraturi. Cupimus quidem ut tali viro qui Galliae nomen auxit Ecclesiamque totam virtute sua iliustravit, maxima altarium honorum incrementa contingant quanlocius et feliciter.*"

Hodierna igitur die, Dominica quarta post Pascha promeritam laudem novensili Beato, Ioanni Baptistae de La Salle, deferendam censuit. Rei igitur sacrae devotissime operatus,

hanc Vaticanam aulam adiit et arcessi iussit Rmos Cardinales Camillum Mazzella Episcopum Praenestinum S. R. C. Praefectum, et Lucidum Mariam Parocchi Episcopum Portuensem et Sanctae Rufinae Causae Ponentem, nec non Ioannem Baptistam Lugari Sanctae Fidei Promotorem, meque insimul infrascriptum Secretarium iisque adstantibus solemniter edixit: "*Constare de duobus propositis miraculis;* scilicet de primo: *Instantaneae perfectaeque sanationis adolescentis Leopoldi Tayac a gravissima pneumonite cerebralibus atque letiferis stipata symptomatis;* et de altero: *Instantaneae perfectaeque sanationis Fratris Netheelmi e Congregatione Scholarum Christianarum a poliomielite cronica transversa lumbari et ab ulceribus in cruribus.*"

Hoc autem Decretum in vulgus edi et in S. R. C. acta referri mandavit pridie calendas Maias anno MDCCCXCIX.

C. Ep. PRAENESTINUS *Card.* MAZZELLA, *S. R. C. Praef.*
L. ✝ S. DIOMEDES PANICI, *S. R. C. Secret.*

II.

SOLUTIO VARIORUM DUBIORUM.

Rmus Dnus Prosper Iosephus M. Alarcon Archiepiscopus Mexicanus Sacrorum Rituum Congregationi ea quae sequuntur humiliter exposuit; nimirum:

(1) Ex antiquissimo usu in plerisque ecclesiis huius dioecesis loco Conopei apponitur ad ostium tabernaculi in quo SSma Eucharistia asservatur, tabula quandoque ex metallo, quandoque ex tela acu depicta vel etiam moderni temporis ex charta dicta oleographica, in qua apparent symbola SSmae Eucharistiae vel SSmum nomen Iesu aut alia huiusmodi, imo aliquando imago B. M. V.

(2) In usu pariter antiquissimo, loco antipendii quod totam anteriorem partem altaris tegat, penes aliquas ecclesias est parvum antipendium vulgo *Palio* circa dimidium metri habens ex quavis parte, quod suspenditur in medio altaris.

(3) Tandem loco tintinnabuli pro sacrosancto missae sacrificio, nonnullae Ecclesiae novissime coeperunt adhibere quoddam cymbalum dictum *Indorum Orientalium*, quod est ad modum magni catini semipendentis ab hasta lignea, et percussum ab acolitho sonum elicit.

Hinc idem Rmus Archiepiscopus ab ipsa Sacra Congregatione enixe postulavit an tolerari possit in casu usus tum praedictae tabulae ad ostium tabernaculi loco conopei, tum enunciati parvi antipendii, tum demum supradescripti cymbali Indorum orientalium?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, audito voto Commissionis liturgicae, omnibusque accurate perpensis, rescribendum censuit: *Negative* ad omnia, seu non convenire, atque ita rescripsit.

Die 10 Septembris 1898.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. D. PANICI, *Secr.*

III.

CIRCA USUM LINGUAE PALAEOSLAVICAE.

Utrum vi instructionis seu Litterarum SS. Rituum Congregationis d. d. 5 Augusti 1898, nonnullae paroeciae Archidioecesis Iadertinae adhuc ius habeant ad usum linguae palaeoslavicae in S. Liturgia, ex eo quod olim hac lingua utebantur, vel ex eo quod in praesens in iisdem paroeciis populus utitur in eadem S. Liturgia, quae latine perficitur, lingua slavica vulgari?

Et Sacra eadem Congregatio, ad relationem Secretarii, audito etiam voto Commissionis liturgicae, attentis expositis omnibusque rite perpensis, proposito dubio respondendum censuit:

Negative iuxta litteras SS. Rituum Congregationis d. d. 5 Augusti 1898, n. 1.

Atque ita rescripsit die 18 Novembris 1898.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. D. PANICI, *S. R. C. Secret.*

IV.

DE PRECIBUS POST ABSOLUTIONEM AD TUMULUM.

Proposito dubio a R. P. Iosepho Preto Sacerdote Dioeceseos Vicentinae: Utrum in reditu in Sacristiam, absolutione

ad tumulum expleta, in officiis et Missis cum cantu pro uno vel pluribus defunctis die septima, trigesima et anniversaria aut etiam extra has dies celebratis, dicenda sit antiphona: *Si iniquitates* cum psalmo *De profundis* et Oratione *Fidelium Deus?*

S. Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque rite perpensis, respondendum censuit: *Affirmative* iuxta Rituale Romanum et decreta in una *Congregationis Canonicorum Regularium Lateranensium* ad 7 d. d. 2 Decembris 1684 et in altera *Florentina* d. d. 31 Augusti 1872.

Atque ita rescripsit, die 11 Martii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

URBIS ET ORBIS.

DECRETUM DE INDULGENTIIS APOCRYPHIS.

Nonnulla foliola prohibentur, utpote continentia Indulg. falsas, apocryphas et omnino indiscretas.

Ad hanc S. Congregationem Indulgentiis Sacrisque Reliquiis praepositam plura delata sunt foliola quae preces referunt cum indiscretis Indulgentiis eisdem attributis, ac proinde iure meritoque de illarum authenticitate grave dubium obortum est. Porro haec S. Congregatio, ne Christifideles diu in errorem pertrahantur, utque, hisce praesertim temporibus, Ecclesiae hostibus omnis e medio tollatur praetextus irridendi inaestimabilem Indulgentiarum thesaurum, qui pie, sancte et incorrupte est administrandus, sui muneris esse duxit haec foliola ad examen revocare, et siquidem repertum est in illis promulgari Indulgentias falsas, apocryphas et omnino indiscretas, haud cunctandum existimavit quin praefata foliola pro-

hiberentur et in eisdem assertae Indulgentiae declararentur apocryphae et falsae.

Quare Emi Patres in generalibus Comitiis ad Vaticanum sub die 5 Maii 1898 coadunati, omnibus mature perpensis, unanimi suffragio rescripserunt: *praefata foliola ad hanc Sacram Congregationem delata fore omnino proscribenda, eisque adnexas, uti dictitatur, Indulgentias apocryphis et falsis esse accensendas.*

De quibus dein facta relatione SSmo Dno Nostro Leoni PP. XIII in audientia habita die 26 Maii 1898 ab infrascripto Cardinali Praefecto, Sanctitas Sua Emorum Patrum sententiam approbavit et confirmavit, mandavitque expediri generale Decretum quo infra inserta foliola, vel si quae existunt alia ab his parum discrepantia etiamsi diversis edita typis, proscriberentur, et Indulgentiae in eisdem relatae omnino uti falsae et apocryphae damnarentur.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 26 Maii 1898.

L. † S. FR. HIERONYMUS M. *Card.* GOTTI, *Praef.*
ANTONIUS *Archiep.* ANTINOEN., *Secretarius.*

Foliola praefata varias precum et indulgentiarum formulas continent quarum titulos edidisse hic sufficiat:

(1) Litanie della B. Vergine addolorata. (PP. Pio VII attribuitur.)

(2) La Corona di spine. (PP. Leoni XIII 1894 attribuitur.)

(3) Rivelazione fatta a S. Bernardo di Chiaravalle dell' incognita e dolorosa piaga della spalla di N. S. J. C. (Ex decret. auth. 18 falso citatur.)

(4) Corona de los merecimientos de la pasion y muerte de N. S. J. C. (1868.)

(5) Parole dette de Maria SS. addolorata quando ricevette nelle braccia il suo dilettissimo Figliuolo. (Montefortino, 1893.)

(6) Extrait de la vie du B. Frère Innocent a Clusa. (De Passione Christi.) Indulg. 100,000 annorum.

(7) Indulg. que le pape Georges III a accordé, etc., 5676 ann (num. plagorum Xri).

(8) Orazione di S. Gregorio Papa che si trova a lettere d'oro in S. Giovanni in Roma. "Stabat Virgo juxta crucem, videns pati veram lucem," etc.

(9) Lettera di Gesú Cristo etc.

(10) Breve S. Antonii Patavini.

(11) Corona del Signore. (Faenza 1871.)

(12) Memoria del glorioso Transito di S. Benedetto.

Et alia similia quae a rudibus, typis impressa aut manuscriptis, circumferuntur. [Adnotat. Edit. AM. ECCL. REVIEW.]

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—S. CONGREGATION OF THE INQUISITION:

1. Answers various doubts regarding the nature of a marriage dispensation required in certain degrees of consanguinity. When two brothers marry two sisters, their children contract the *impedimentum consanguinitatis in secundo gradu aequali*, not *in quarto gradu*, as is assumed by some.
2. Grants faculty to Ordinaries regarding marriage contracted with "free-thinkers" professing no religion.
3. Allows private Baptism by a nurse in certain cases where there is *positive* fear that the child, although apparently in good health, may die before it is likely to receive Baptism.
4. Decides for the conditional repetition of the ordination rite in a case where inadvertently the empty chalice was presented to the ordinand in the conferring of Holy Orders.

II.—S. CONGREGATION OF REGULAR DISCIPLINE revokes a decree of Clement X regarding the admission of converts to the Order of Friar Preachers (Dominicans).

III.—S. CONGREGATION OF THE COUNCIL allows that Catholics married in the Church may renew their matrimonial consent before a magistrate, where

such is required by the civil authority for recognizing the legitimacy of the marriage.

IV.—S. CONGREGATION OF RITES:

1. Publishes Decree regarding the process of canonization of the Blessed de la Salle, Founder of the Brothers of the Christian Schools.
2. Answers a number of liturgical *dubia* regarding Mexican customs about the tabernacle, the antipendium, and the use of a gong at Mass.
3. Forbids the use of the Palaeo-slavic language in places where the Slavic liturgy has already been abolished in favor of the Latin.
4. Wishes the Ritual to be observed in regard to the prayers said after funeral Masses "post absolutionem ad tumulum."

V.—S. CONGREGATION OF INDULGENCES directs attention to the criminal abuse of spreading spurious indulgences. This decree was referred to in the July number of the REVIEW. (*Cf.* p. 82.)

HAVE THE DECREES OF THE PROPAGANDA THE AUTHORITY OF PONTIFICAL ACTS?

Qu. Is it true, as De Herdt asserts, *first*, that the decrees of the Congregation of Propaganda have the same binding force upon regulars and seculars in missionary countries? *Secondly*, that the enactments of the S. Congregation have in all respects the same weight and authority as if they were issued by the Sovereign Pontiff himself?

Resp. The enactments of the S. Congregation de Propaganda Fide, sealed and signed by the Cardinal Prefect and Secretary, have the sanction of the Pope, and though they cannot, properly speaking, be termed Pontifical acts, they have the same binding force as those acts which are called "Apostolical Constitutions." This was expressly defined by Urban VIII and by Innocent X (July 30, 1652), both of whom state that the regular decrees of the S. Congregation de Propaganda Fide "vim et valorem habent Constitutionis Apostolicae." (*Cf. Collect. S. C. de Prop. Fide; cap. I, n. 11.*)

As regards religious communities who have their own Cardinal Protectors or whose Superiors-General have the right to grant faculties and designate special missions for the members of their respective communities, it is understood that, whilst they may enjoy certain privileges and be in some respects independent of the local bishops, they are nevertheless subject to the authority of the Propaganda. This is implied in the very scope and purpose for which the S. Congregation was founded, as Gregory XV has expressed it in his Constitution of erection, "quia per eam negotium propagationis fidei in universo mundo Cardinalibus illius spiritualiter committitur, et superintendant omnibus missionibus ordinatur, non obstantibus privilegiis quibuscumque Ordinibus, Religionibus, Societatibus et Institutis quocumque nomine nuncupatis." (S. Cong. de Prop. Fide., Part. 5, Dec., 1640.)

SHOULD EXTREME UNCTION BE ADMINISTERED TO CHILDREN?

Qu. Could you give Extreme Unction to a child of six years who has not yet made his first confession, although he appears intelligent enough to make it properly, and would do so if paralysis of the throat muscles did not prevent him from speaking? One of the priests here gives him occasionally (conditional) absolution, assuming that the child may sin by impatience under much suffering, even though he never complains in any way. Would Extreme Unction profit the child, under the supposition that absolution in a contrite state would wipe out all the sins he might have committed at his age?

Resp. Children who are supposed to be sufficiently intelligent to understand the nature and efficacy of the Sacrament of Extreme Unction may very properly be anointed, even if they have not previously made their first confession. This course would seem obligatory in cases where the child cannot confess or receive absolution by reason of some physical impediment, since Extreme Unction becomes in that case the direct means of conveying the sacramental grace by which sin is remitted.

Even assuming that the child in question has never com-

mitted any wilful sin, but kept his baptismal innocence perfectly unsullied, Extreme Unction could still be of benefit to him by weakening the effects and power of original sin, such as evil inclinations or temptations that might beset him before death and render the last struggle harder, even if they did not jeopardize the child's salvation. "Dari potest et debet Extrema unctio pueris — modo rationis aetatem attigerint, quamquam antea neque confessi sunt neque S. Eucharistia donati . . . Imo extremam in dubio usu rationis dandam sub conditione esse, auctor est S. Alphonsus cum aliis multis, n. 719, eaque obligatio gravissima est quando per absolutionem non ita secure subveniri potest pueri saluti, si forte peccaverit." (Lehmkuhl, *Theol. Mor.*, II, n. 576 ad 2.)

SISTERS RENEWING THEIR VOWS.

Qu. A priest, while preparing for the celebration of Mass, was told by the sister-superior of the parish convent, that it was customary on *that* day to renew their vows; and just before receiving Holy Communion, the nuns approached the altar-rail at the usual time, and read aloud the act of renewal, whilst the Blessed Sacrament was exposed, or previous to the *Misereatur*, etc. The priest was afterwards told that such a proceeding was unlawful. Can you enlighten me on the above matter, by giving date of prohibitory decree, if one exists, which I think doubtful?

Resp. The practice of renewing the vows publicly during Mass, as stated by our correspondent, may be tolerated where it has become customary, provided the formula of Renewal of Vows is pronounced aloud by one of the sisters, whilst the others join in silence. It is preferable, however, that the renewal take place outside the Mass. The custom according to which each sister reads the act of renewal aloud before receiving Holy Communion is not permitted. We quote the decree of the S. Congregation of Rites bearing on this subject:

Sacerdos Joseph Maria Finotti in civitate vulgo Colorado Americae Septentrionalis degens exposuit S. R. C. quod invitatus ad excipiendam votorum religiosorum renovationem Sororum a S. Josepho nuncupa-

tarum invenerit in ejusmodi functione obtinere morem, quo, scilicet, antequam singulae Sorores SSam. Eucharistiam recipiant, votorum formulam emittant, ita tamen ut unaquaeque prius formulam ipsam recitet, deinde SS. Sacramentum statim sumat; stando interea sacerdote sacram hostiam in manibus tenente ante altaris septa. Quum hic mos irregularis sibi visus fuerit, satius putavit illum sequi qui alibi servatur, juxta quem Sacerdos dicto *Misereatur* et *Indulgentiam* ad altare conversus expectat usque dum omnes Religiosae votorum formulam protulerint: hoc autem actu expleto et dicto *Domine non sum dignus* SS. Eucharistiam distribuit. Jamvero praedictus sacerdos scire cupiens quid hac in re tenendum sit, eandem S. R. C. adiit solutionem sequentium dubiorum humillime expostulans, nimirum:

I. An liceat accipere renovationem votorum primo modo?

II. An propria ratio sit ea quam ipse sequutus est?

III. Et quatenus nulla sit propria, quaenam sit admissa approbata ratio recipiendi emissionem aut renovationem votorum?

Sacra vero Rituum Congregatio ad relationem subscripti Secretarii, audita sententia in scriptis alterius ex Apostolicarum Ceremoniarum Magistris, propositis dubiis sic respondendum censuit:

Ad I. *Non licere, et modus in casu prorsus eliminandus.*

Ad II. *Convenientius EXTRA MISSAM, et tantum in Missa tolerari, quatenus formula renovationis votorum elata voce pronuncietur ab una ex Monialibus ratihabita mentaliter a cæteris.*

Ad III. *Provisum in præcedenti.*

Atque ita respondit ac servari mandavit. Die 10 Januarii, 1879.

(*Decret. Auth. 5759.*)

HYPNOTISM AND WONDERWORKING.

(Communicated.)

Not long ago, a short, dark-looking man presented himself to me as a priest and agent for the Armenians, who, he said, were ready to flee *en masse* to America in order to escape the cruelty of the Turkish authorities. He wore the flowing robe of the common Asiatic fashion and an ordinary American hat. Despite his sanctimonious air, which seemed to indicate a martyr recently escaped from the Mussulmanic tortures, there lurked in his eyes something of the treachery of vicious habits. He had testimonials from the ecclesiastical authorities, which seemed to me to be genuine, and endorsed by the handwriting of an archbishop quite familiar to me; he also carried documents as an emigration agent from the civil officials.

On the strength of these testimonials I allowed him to say Mass next morning at a convent; but I found that some of the nuns refrained from receiving Holy Communion that day, under a feeling of suspicion that there was something not right about the Armenian priest.

Some time after breakfast we went together to a neighboring hospital. There my Armenian addressed one of the patients, a Protestant, suffering from an incurable disease, saying that he would cure him, as he possessed wonderful powers given to him in the Orient. I did not like the idea of having such experiments as I judged he might try, performed in the place, and peremptorily forbade him to make the attempt. He yielded with a sort of sanctimonious resignation, and I then and there concluded that he was either a knave or out of his mind. The sisters in the hospital and convent were warned to permit no "miraculous cures," under whatever pretext this "Oriental priest" might offer to perform them.

The next train took our Armenian thaumaturgus to a town about two hundred miles farther north. The missionary of the place, a friend whom I have known for more than ten years, and whom I lately met, told me a sad story of the havoc this pretended thaumaturgus created in his mission, and, indeed, in the priest's own home circle, by the use of hypnotic experiments. I refrain from relating the disgusting details, but merely write to warn my brother-priests to be on their guard against such and similar impostors, who, under one pretext or another, apply the dangerous practice of hypnotism. It is difficult to estimate the awful consequences of the use of such means, even where men are sincere in their belief that it can be used beneficially; but we have no power to prevent dangers of the most serious nature to faith and morals and physical health which come from impostors when once we allow such remedies at all.

I have reason to believe, from a considerable experience, that priests in many cases treat this matter as of little consequence, and occasionally play with hypnotism. The priest who was "taken in," and thus opened the way for the activity of the villain whom I have described, is an excellent missionary, and his family are fine specimens of solid Christian people with good sense; yet they did not see the danger until the father of the family found it necessary to drive out the Armenian wonderworker under the cover of a pistol.

F.

THE COMPARATIVE NUMBER OF THE SAVED AND LOST.

Qu. The enclosed clippings from the Cincinnati *Catholic Telegraph* explain that the Rev. Dr. Stang's article in the June issue of the AMERICAN ECCLESIASTICAL REVIEW, entitled "That Sermon of Father James on Fire and Brimstone," has given rise to an interesting discussion on the number of the saved, and prompts me to ask you:

1. What is to be thought of Dr. Stang's stand?

2. Was any of Suarez's works or any other book placed on the Index for teaching that more were saved than lost?

3. What is the opinion of the REVIEW of Father Walsh's book on *The Comparative Number of the Saved and Lost?*

Resp. We subjoin the "enclosed clippings."

THE NUMBER OF THE ELECT.

A writer in the AMERICAN ECCLESIASTICAL REVIEW, at the close of his attempted correction of the doctrine of the relative paucity of the elect, insisting that this doctrine rests on misinterpretation of certain Biblical passages, succeeds admirably in placing against himself that very charge of Biblical misinterpretation. . . .

We have no wish to encroach on the province of Biblical exegetes by attempting to correct Father Andrew's specimens of Biblical interpretation, but we would offer a few remarks on the subject of "The Paucity of the Elect."

Let it be noted, then, that the orthodox theologians maintain as *certain* the proposition that if the whole number of mankind is reckoned, the greater portion thereof is not saved. Indeed, in 1772 the Sacred Congregation of the Index condemned a certain book for teaching that it is likely (*verisimile esse*) that the number of the elect is much greater than the number of the damned.

Again, Suarez teaches that from among the Catholics, the children being counted, the greater portion will be saved.

But a difference of opinion exists when the adults only are reckoned, nor can the difference be set aside by off-hand methods. One view maintains that *probably* the majority of adult Catholics will be saved, a view which Suarez restricts to those adults only who are really practical Catholics. Newman would have said that this view must be limited to those who obey the Church not from constraint, but from love of God. The second view maintains "with greater extrinsic, and, perhaps, intrinsic probability," to use the language of Berthier, that among the adult Catholics, too, few are saved. Compare for reference *Cornelius a Lapide*, commenting on St. James 2: 13: "Strive ye to enter in at the narrow gate." The reason for the paucity of the elect is not far to seek. So few are saved because so few do what is required. Our Lord states the requirement thus: "If thou wilt enter into life, keep the commandments." As regards the Confessional, it seems to be a place for strictness, for it is the place of a judge, though a judge in mercy. St. Paul requires mildness in a clergyman as a habit, but mildness does not exclude strictness, which also has many degrees, and excludes rigor as surely as strictness excludes laxity.

*B. D.

THE NUMBER OF THE ELECT.

B. D., who in last week's impression of the *Catholic Telegraph*, condemns under the above caption, in quite a matter-of-fact manner and with the "cathedrated authority of a prælector," the opinions of the Rev. Dr. Stang, of Louvain University, as unorthodox and as based on Biblical misinterpretations, may have unnerved some pious souls, and chilled their hearts as Massillon did Father James', "like an icy blast coming from a graveyard in midwinter." For this reason, and to show that Father Stang is in the company of pious and *sound* theologians, we direct the readers of the *Telegraph* to that admirable book, recently issued from the press of Burns & Oates, London, and entitled: *The Comparative Number of the Saved and Lost*, by the Rev. Nicholas Walsh, S.J. Father Walsh, like that other famous Jesuit and theologian, Suarez, is a "mildist," and concludes from his interesting, instructive, and exhaustive study of the subject, that in all probability the majority of mankind are saved. *The Catholic Book News* (Benziger Bros.), of February, 1899, announces this splendid work with this comment: "The author upholds with great earnestness and effectiveness the grounds for embracing the mildest and most consoling opinion on the great question that is in this volume proposed for discussion."

L.

A REJOINDER.

"B. D.," whose presentation of the doctrinal teaching of Catholicity relative to the number of the elect is being corrected in this issue by "L.," wishes to assure his critic of willingness to be corrected in a reasonable way, and he leaves it to "L." to decide whether the correction he furnishes is reasonable. "B. D." desires to have it understood that he attempted, as best he could, to present the teaching of the dogmaticians with whom he is conversant, and he deliberately reiterates the statement that a certain book was condemned in 1772 by the Congregation of the Index, for teaching that the number of the elect (from among the totality of mankind) is much greater than the number of the damned. "B. D." does not relish the tenor of such teaching for himself, unlike the old lady who, on being told by a liberal Protestant pastor that there is no hell, remarked lugubriously, "I expected better things." Such questions are not to be determined, however, by sentiment, but by revealed data.

B. D.

The strictures of "B. D." hardly require any serious rejoinder, since they are merely a reassertion (with some confusion of terms) of the popular opinion which Dr. Stang's article was intended to controvert, and against which Father Walsh, S.J., argues in his book, *The Comparative Number of the Saved and Lost*, with sound and solid arguments, although without show of scholastic erudition.

The reference which "B. D." makes to "a certain book condemned in 1772 by the Congregation of the Index for teaching that the number of the elect (from the totality of mankind) is much greater than the number of the damned,"

as though this fact answered the statements of Dr. Stang, shows plainly enough that if "B. D." has attentively read the article which he criticises, he does not measure the force of words or the logical sequence of thought. The proposition condemned by a decree of May 22, 1772, and which "B. D." has, presumably, in mind, is taken from a dissertation by B. Plazza (for a time defended by two eminent scholars, Joseph M. Gravina and J. B. Gener), in his work, *De Paradiso*, III, c. 5, and reads: "Verisimile est, electos homines respectu hominum reprobatorum longe numerosiores esse. Id autem luculentissimis probationibus ostenditur, petitis hinc inde et undequaque argumentis e sacra pagina, e patribus, e theologis qua scholasticis qua asceticis, e cœlestibus revelationibus, e theologicis conjecturis selectis quidem ac propemodum innumeris." Dr. Stang makes no statement which could logically be construed into an assertion that "the number of the elect is far greater than that of the lost, and that this can be proved by incontrovertible arguments." There is a wide difference between maintaining that most of the souls whom God destined for eternal salvation are surely lost, and saying that we do not know anything of the kind, and that certain scriptural expressions so interpreted and popularized by great preachers need not be so interpreted, or that to do so is not at all wise in an age when the laws of coercion and the principle of fear, which at one time were necessary to move very stiff necks bearing rude heads, have yielded to the spirit of freedom and rational obedience. Dr. Stang does not dogmatize; he interprets, albeit against a generally accepted view. The same is true of Father Nicholas Walsh, S.J., who says in his preface: "It (the book he writes) advocates an unpopular opinion opposed to those held by the great majority of writers and preachers. . . . I call my opinion unpopular—though it is hard to make out why it should be so—because for the one who advances it in book or pulpit, there are the many who uphold the contrary, and some of them in so decided and strong a manner as to suggest that none other is tenable." Among the many, there are such men, indeed, as St.

Thomas; at least, the Angelic Doctor inclines that way, whilst limiting his view by the statement that, after all, God alone can know: "Melius dicitur quod soli Deo est cognitus numerus electorum in superna felicitate locandus" (I p. qu. XXIII, a. 7). But recent and sound theologians have amply shown that the arguments advanced by the Doctor are such as to make anyone acquiesce in the opinion that most of those who come under the direct influence of redeeming grace are benefited by it unto salvation.

Such views cannot be called lax views in theology; they are quite compatible with the utmost rigorism in defending the principles of the Catholic Church and loyalty to her teaching. There is a Catholic instinct that knows how to differentiate between a reckless or insidious liberalism in exegesis and the free exercise of reason within the limits of defined or implied doctrine. Every theologian knows that there are "traditions" which are merely the expression of what one or another able teacher has expressed as his view at a given time and under particular circumstances; and there is a "tradition" bearing the sign manual of the Holy Ghost and belonging to the divine deposit of revealed truth. The difference between a traditional interpretation and an authoritative tradition is as great as that which exists between the apocryphal writings of the apostolic and patristic ages and the inspired writings of the Bible.

THE PROPER VESPERS FOR SUNDAY SERVICE.

Qu. A few years ago my neighbor, who is a devoted admirer of the St. Cæcilia school of music and who trains his own choir for the Sunday services, persuaded me to introduce the Vesper chant according to the ecclesiastical *ordo* observed in our diocese. I secured an excellent organist, purchased a number of vesperals, and laid great stress upon regular rehearsals of the choir. It has all gone very well. We had the proper psalms and the antiphons and hymns for the feast or day, and I felt we were doing things right, except now and then, when one of the principal singers or the organist would be absent. Then there was bungling and mistaking, which at times brought us to the verge of dis-

edification. On such occasions I inwardly resolved to return to the old system of simply chanting the same set of Vespers—the Vespers of the Little Office of the Blessed Virgin—each Sunday, and thereby avoid trouble and danger of disedification, for I like to have everything in my church to be decorous and pitpat. Still, I do not wish to sacrifice the observance of what the Church prescribes or wishes to mere smoothness of system. Hence, I wish to ask—

1. Is there anything objectionable in having the Vespers of the Blessed Virgin regularly on Sundays, or would the Church have us observe the Office of the day in preference, even when it is difficult or morally impossible to chant the Office of the day without errors and distractions arising from imperfect rendering of the chants, which vary quite frequently and are in some cases difficult to master?

2. In case it is perfectly lawful to chant the Vespers of the Blessed Virgin, and the celebrant recites them in the church with the congregation, would he be obliged to recite privately the Vespers of the day according to his ordo, or would the principle, *officium pro officio valet*, hold good in the case?

Resp. There is no objection whatever to singing the Vespers of the Blessed Virgin at the regular service on Sundays and holidays; and it is decidedly preferable to do so in parish churches where the Office of the day cannot be chanted with becoming decorum or completeness. Of course, where the Office is well rendered, it is different. But our people do not follow, as a rule, the diocesan directory, and they hardly understand the difference, unless it were carefully and constantly explained to them. Hence they are not particularly benefited by the observance of the regular Vespers, and any notable deficiency in the rendering of the Office would hinder rather than foster devotion. This applies, of course, to churches in which the Canonical Hours are not chanted as a matter of obligation. The following decree is pertinent to the matter:

Dubium: Utrum in ecclesiis mere parochialibus ubi non adest obligatio chori, Vesperae quae ad devotionem populi diebus Dominicis et Festivis cantantur, conformes esse debent officio diei ut in Breviario, vel desumi possint ex alio officio, puta de SS. Sacramento vel de B. V. M.?

Resp. Licitum est in casu Vesperas de alio officio cantare dummodo ii qui ad canonicas horas tenentur, privatim recitent illas de officio occurrenti. (S. R. C., 29 Dec., 1884.)

The last part of the *Responsum* answers the second question, showing that the principle *officium pro officio valet* finds no application in such cases, and that the celebrant of the Vespers of the Blessed Virgin would have to recite privately the Vespers of the regular Office.

DOES THE CHURCH PRAY FOR CHILDREN WHO DIE WITHOUT BAPTISM?

(Communicated.)

Allow me to call attention to a fact which has apparently been overlooked in the controversy about the future condition of children who depart this life without Baptism. In 1857, the S. Congregation was asked whether a mother, whose child had died without Baptism could receive the *Benedictio mulieris post partum;* and if so, whether there should be any change in the prayer said over the mother. In that prayer we read the words: "Praesta ut post hanc vitam ad aeternae beatitudinis praemia *cum prole sua* pervenire mereatur." The S. Congregation answered that the prayer was to be said without change. I find this decree cited in the AMERICAN ECCLESIASTICAL REVIEW (Vol. II, p. 382), in an answer to the query whether a mother whose child had died without Baptism should be "churched," and think it a good argument against the extreme view of those who hold that such children are inevitably and eternally lost.

LET THERE BE SMALLER CONGREGATIONS.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

In the July number of the REVIEW, in the article entitled, "Recent Schismatical Movements among Catholics in the United States," the writer puts his finger on the wound of the Polish social body in America. This suggests the application of a remedy, which may be found by ascertaining the cause and nature of the affection.

The reason of the existence of Polish Independent Churches in our midst is not to be sought in the fact that the Poles have not a bishop or bishops of their own nationality here. It is true, indeed, that much complaining is heard in this regard; and the argument that a bishop of Polish nationality, familiar also with German and English, would in so much be better equipped for the directing of a diocese of mixed population, seems in itself plausible enough.

Nevertheless, the true cause of the present unhappy movement among the Poles in this country is that their congregations are too large. We find in the case both of Chicago and Buffalo that the movement of separation sprang from just this undue size of their parishes. The same is true of Milwaukee. As long as the parishes were kept within proper proportions, there was no thought of independence. But as soon as healthy divisions were stopped, and large congregations began to develop—of about 1,300 families, say—the result was another Independent Church.

What has turned out in Chicago, Buffalo, and Milwaukee, might have been forecast from the very nature of the case. For it is well understood that to govern a parish properly, the pastor must control its members, must "know his sheep"—that is to say, *the pastor* must know them personally, and not leave them to his assistants altogether. This necessary knowledge is impossible if his congregation counts some 10,000 souls, or perhaps 20,000, or even 40,000, as is the case of one congregation in Chicago. No one shepherd can look after so large a flock. Even a pastor of a small parish will have difficulty to satisfy every member of his congregation; for a pastor whose flock runs into the thousands it is quite impossible to influence the discontented members and make them keep peace or submission.

The need then is for smaller congregations, for more pastors, and fewer assistants. This is not my opinion only. I understand that the Apostolic Delegate has declared himself in favor of small parishes. Nationality need not enter at all into the question of the appointment of bishops, and our present hierarchy will be able to control and rule the Polish element, if we have due regard for the old Roman maxim: *Divide et impera.*

W. KRUSZKA,
Rector of St. Wenceslas Church (Polish),
Ripon, Wis.

DO DIVORCE LAWS LIMIT THE MARRIAGE CONTRACT?

Qu. I promised a few friends to send the REVIEW the enclosed case. We meet it frequently in the colonies, and we would like to know how it would be regarded in the United States.

Mary, a Catholic, discovers that her Protestant husband, John, had been divorced from his former wife, Alice, a Protestant, still living. Mary alleges that before her marriage she was not aware of John's divorce. She now asks to be admitted to the Sacraments, and wishes her pastor to recognize her as John's lawful wife.

Fathers A and B have discussed the case, assuming that both John and Alice were validly baptized.

Father A contended that John's marriage to Alice was probably invalid, on the grounds that John, before he married Alice, knew how easily a divorce might be obtained from the civil courts; so also did Alice. In consequence, they did not consider marriage an indissoluble contract. In point of fact, very few Protestants do—at least eight out of every ten Protestants here and in America marry subject to the civil law that they may be divorced should they so desire, hence there is "defectus consensus." Furthermore, John was prepared to declare, if asked, that his consent to a marriage with Alice was only conditional, and therefore invalid. On the other hand he understood that Mary did not recognize divorce as Alice did, and consequently, in marrying her, as he was free to do, he took Mary's view of the contract, and contracted an indissoluble marriage according to the teaching of the Church.

Father B took the contrary view, and argued that ninety-nine per centum of our Protestant neighbors regard marriage almost as sacredly as we do ourselves. It is simply outrageous to say that any considerable percentage of Protestants marry with the expressed or implied intention of seeking subsequent divorce if it should suit them. Such a contingency does not present itself to Protestant minds on their marriage morning. It is unjust, nay, impossible, to presume their placing a condition at that moment; nor would the fact that they afterwards availed themselves of the facilities afforded by the civil law prove that their consent at the time of the marriage ceremony was conditional. There is no evidence to show that John's consent to his marriage with Alice was only conditional. As matters now stand it would be absurd to take his word for it. If he had given mere conditional consent to his marriage with Alice he would do in like manner with Mary, and her belief in indissolubility would not influence him. In a word, said B, Father A's sympathy with Mary has carried him too far. If the Church once admit under any circumstances that the marriage of a Catholic to a divorced person is valid, she opens a door that can never be closed.

Would the AMERICAN ECCLESIASTICAL REVIEW kindly give its opinion on the case and on the arguments of Fathers A and B, and take also the case when there is grave doubt about the baptism of John and Alice. AN AUSTRALIAN CURATE.

Resp. As the case is stated, the marriage between John and

Alice (both being validly baptized) is to be regarded as *valid*, and hence Mary would not be admitted in the Catholic Church as the lawful wife of John.

The same would have to be maintained if the baptism of the two parties were doubtful. In the matter of marriage, doubtful baptism (whether it regards the *fact* of its having been administered, or only the *validity* of its administration) is equivalent to certain baptism, and, until disproved by positive evidence, renders the contract valid. "Toties supponi debet baptisma, quoties positivis aut ineluctabilibus probationibus non ostenditur illud *nullatenus* aut *non rite* fuisse collatum. Proinde in dubio standum est pro valore ac legitimitate matrimonii" (Ballerini *Opus Mor.*, Vol. VI, tr. X, n. 1075).

The fact that John believed, at the time of his contracting marriage with Alice, that he could some day be divorced from her, does not invalidate the marriage for the simple reason that a *belief* is not equivalent to an *intention*. Unless he declared his formal intention not to contract indissolubly, he is presumed to wish to contract a true marriage; and a true marriage as Alice must have accepted it, in its ordinary and true sense among Christians (baptized or presumably baptized), means inseparable union. He accepted the conditions, taking her for wife, without protest, and thus bound himself, despite the erroneous notion that the contract might be broken. Had he declared this notion as an actual intention, Alice would hardly have accepted him, even though she was a Protestant. That this is a view which has authoritative sanction in the Church is clear from a declaration of Pius VI, who repeats substantially the teaching of Benedict XIV: "Si nulla fuit apposita expressa conditio repugnans substantiae matrimonii, licet contrahentes generatim intendant contrahere juxta placita sectae aut legis concedentis dissolutionem vinculi conjugalis, nihilominus matrimonium valide contractum censendum erit, ideoque ortum perpetuum vinculum conjugale" (*Cf.* Gury-Baller., Tract. de matrim., Vol. II, n. 752 ad resp. I, a).

Theologians generally concur in this view. Indeed, it may be taken for granted on the whole that people who enter a contract of marriage have at the time no *intention* of making use of

divorce, but give their consent absolutely. Hence there is no *defectus consensus*, whatever view they may hold as to the possibility of rescinding the contract under unforeseen circumstances.

LITURGICAL BREVIARY.

G.—PRIVATE ADMINISTRATION OF VIATICUM.

1. What things are to be provided by the priest having to carry the Viaticum privately to a dying person?

   (1) On the altar:
   - (*a*) a vessel with water and purifier;
   - (*b*) two candles burning;
   - (*c*) white bursa containing corporal;
   - (*d*) tabernacle key;

   (2) in the sacristy:
   - (*a*) surplice and white stole;
   - (*b*) small pyx in silk case to hold the Blessed Sacrament;
   - (*c*) Ritual; (oil-stocks).

2. How does the priest proceed?

   (1) Puts on surplice and stole;
   (2) takes the case containing pyx, and goes to the altar;
   (3) after customary genuflection and short prayer, he spreads the corporal and opens the pyx;
   (4) opens the tabernacle door, and genuflects;
   (5) transfers one or more Particles from the ciborium into the pyx;
   (6) closes the pyx and covers the ciborium, which he puts back into the tabernacle; genuflects; closes the tabernacle door;
   (7) purifies fingers in the vessel of water on the altar;
   (8) fastens the pyx case, folds the corporal, etc.;
   (9) descends and prays a few moments;
   (10) hastens reverently to the sick.

N. B.—If the small pyx containing the Blessed Sacrament is kept in the tabernacle ready for sick-calls, so that the priest

need not open the ciborium and transfer the Particles, etc., he simply takes the pyx case from the tabernacle without being vested with surplice and stole and without lights.

H.—VIATICUM IN CASES OF IMMINENT DEATH.

1. How does the priest administer Viaticum when he fears that death may supervene before he can perform all the prescribed ceremonies?

   (1) He gives absolution at once;
   (2) then administers Viaticum, pronouncing the usual form, *Accipe frater* (*soror*), etc.

2. If the person continues to live, does the priest supply the omitted prayers?

   No (but at once administers Extreme Unction).

3. If the person dies before being able to swallow the Sacred Species?

   (1) The priest takes It reverently from his tongue;
   (2) wraps It in the corporal or puts It in some vessel (*not* in the pyx);
   (3) takes It with him to the church;
   (4) puts It in the tabernacle (in a separate vessel) *donec corrumpatur*, after which It is put in the sacrarium.

I.—DISTRIBUTION OF COMMUNION OUTSIDE THE MASS.

1. Prepare:

   (1) Two lighted candles on the altar;
   (2) burse containing corporal;
   (3) small vessel with water, and purifier.

2. How does the priest proceed?

   (1) Washes his hands;
   (2) puts on surplice and stole (color of the day);
   (3) goes to the altar (*capite tecto, manibus junctis nisi deferat bursam*);
   (4) genuflects, and prays a moment;
   (5) unfolds corporal;
   (6) takes ciborium from tabernacle;

(7) *Confiteor*, and *Misereatur*, etc.;
(8) takes ciborium, turns to the people, and holding a Host in right hand above the ciborium, says: *Ecce Agnus Dei*, etc.—*Domine non sum dignus*, etc.
(9) descends, and beginning at the Epistle side distributes Communion, saying: *Corpus Domini Nostri Jesu Christi*, etc.;
(10) returns to the altar, deposits ciborium on corporal, genuflects;
(11) purifies his fingers; covers the ciborium,—
(12) saying (alta voce) the antiphon *O Sacrum Convivium*, —*Panem de coelo*, etc. (T. P. *Alleluia*). — *Domine exaudi*, etc.—*Dominus vobiscum*, etc.—*Oremus: Deus qui nobis sub sacramento mirabili*, etc. (T. P. *Oremus: Spiritum nobis*, etc.);
(13) puts ciborium in tabernacle; genuflects, and closes tabernacle door;
(14) turns toward people and blesses them, saying (alta voce): *Benedictio Dei omnipotentis*, etc.
(15) folds corporal; puts it in the burse; returns to the sacristy.

Note:

(1) The blessing is to be given whenever Communion is distributed outside Mass, even during Exposition of the Blessed Sacrament;
(2) the priest does *not* kiss the altar before giving the blessing;
(3) the blessing is not given with the ciborium;
(4) the ablution of the fingers is either consumed in the Mass or poured into the sacrarium.

K.—COMMUNION IMMEDIATELY BEFORE OR AFTER MASS.

1. May Communion be distributed immediately before or after Mass?

(1) Yes, whenever there is a reasonable cause;
(2) even before or after requiem Masses, in which case the celebrant omits the blessing, and likewise the *Alleluia* in Paschal time;

(3) Communion may be distributed by a priest passing the altar on which the tabernacle is located, on his way to say Mass at another altar.

2. How is this done?

(1) The priest, fully vested for Mass, proceeds to the altar, places the chalice toward the Gospel side, takes the corporal from the burse, which he puts in its accustomed place, unfolds corporal, opens the tabernacle, and proceeds in the manner described for distributing Communion *extra Missam;*

(2) if the communicants are likely to remain during the Mass the celebrant omits the blessing after giving Communion before Mass.

Book Review.

ANCIENNES LITTERATURES CHRETIENNES. II. La Littérature Syriaque par Rubens Duval. Paris: Victor Lecoffre. 1899. Pp. 426. 12mo. Prix, 3 francs 50.

Not long ago M. Lecoffre, the Paris publisher, conceived the idea of issuing a library or series of text-books dealing with the various sources of Church history, and covering the entire field of historical growth and religious controversy from the beginnings of Christianity down to the present time. The whole subject is divided into topics or periods, one or more of which are assigned to different writers, who work independently of each other, but at the same time constitute a committee under the direction of M. Pierre Batiffol, President of the Catholic Institute of Toulouse, as director of the series. The volumes are issued separately and at undetermined intervals, in moderately sized volumes of about 400 pages each. The titles of the works thus far planned are: The Origin of Catholicism; Christianity of the Roman Empire; The Churches of the Roman World; Ancient Christian Literature; The Old Theology; Ancient Institutions of the Church; The Churches of the Barbarian World; The Churches of the Syrian World; The Byzantine Church; The States of the Church; The Reform of the Eleventh Century; The Priesthood of the Empire; History of the Development of Canon Law; Ecclesiastical Literature during the Middle Ages; The Theology of the Middle Ages; Christian Institutions; The Church and the Orient in the Middle Ages; The Epoch of Boniface VIII and Martin V, Roman Pontiffs; The Church at the End of the Middle Ages; The Protestant Reformation; The Council of Trent; The Church and the East since the Fifteenth Century; Catholic Theology since the Sixteenth Century; Protestantism since the Reformation; The Growth of the Church since the Sixteenth Century; The Church and the Old Régime; The Church amid the Political Revolutions from 1789 to 1870; Contemporary Church History.

Such are the grand links of the historical chain presented to the student in this *Bibliothèque de l'Enseignement de l'Histoire Ecclésias-*

tique. Thus far three volumes have appeared, the first, *Le Christianisme et l'Empire Romain*, being already in its third, and the second, *La Littérature Grecque*, in its second edition. The style and character of the work are neither strictly critical, like the works of Janssen or Hefele, nor didactic in the sense of being elementary, but occupy a place midway between the two, and rather fulfil the requirements of W. Oncken's projected plan for a *Histoire Universelle*, which might serve the demand for solid information among the general mass of educated persons.

As to the merits of the particular volume before us, which deals with the Syriac literature, we need hardly say that the subject-matter, apart from any special treatment, is of exceptional importance to the student of Church History. The writings of the Edessene school form a link that brings us close to the Apostolic age, and the Peschittho, as well as Tatian's Diatessaron, bear witness to an early Christian activity, not only of the Osroënic kingdom, but of the regions where the Aramaic dialects were generally spoken. The value of Ephrem's writings, even if there were no other, can hardly be overestimated from the theological and liturgical point of view. Next we have the acts of the martyrs of the early part of the fourth century, not only illustrating the Persian reign of Sapor II, but also that of Diocletian and Licinius. No less significant, at least from the dogmatic point of view, is the Christian poet Balaeus, and the more prolific Isaac of Antiochia, with whom Professor Bickell has made us familiar of late. There are other early Syrian writers, such as Cyrillonas and Rabulas of Edessa, to whom we owe much as to tributaries swelling the comparatively scanty sources which bring direct confirmation of the work done in the early Church, when the importance of preserving records was hardly thought of, and in any case was rendered difficult amid the persecutions to which Christians everywhere found themselves subjected. M. R. Duval gives us a good survey of this field by first making us acquainted with the store of Syriac literature as we possess it to-day, and next introducing us to the writers in chronological order down to the middle of the thirteenth century, when, with the capture of Bagdad by Houlagon, the Abbasides dynasty ceased to exist, and the Mongolians entered, leading an age of intellectual darkness.

The plan suggested by the publication of these volumes in French ought to be taken up by some of our own students, supplementing the present series with some volumes dealing with the Church history of the English-speaking races.

SHORT CATECHISM OF CHURCH HISTORY for the Higher Grades of Catholic Schools. By the Rev. J. B. Oechtering. St. Louis, Mo.: B. Herder. Pp. 127.

One of the wisest moves that the directors of our Catholic schools could make toward efficient culture is the introduction into the higher classes of a catechism of Church History such as the one before us. It may appear a slight matter at first sight to supply the Catholic pupil with a sort of analysis or pointed survey of the historical events in which the Church has played a central part; but it is of immense value as long as we have in such an analysis a simultaneous statement of the principles which must guide the student of history in his view of the facts. Our young people receive their impressions of the right or wrong in history from the way in which principal events are described by the writer of the book which happens to be first placed in their hands. They have no suspicion at the time they learn their history in the Catholic school that there are other views, partially or wholly wrong views, held by writers who have a great name in the world's literature and art. And when these secular masterpieces of style are held up to the admiration of the Catholic pupil, he becomes aware for the first time of these false views, and of the fact that he is expected to condone the misstatements of an historian who perverts the truths which concern our noblest ideal, because such an historian has written in a popular and pleasing style. A conflict ensues in the youth's mind, and unless at that period of his mental development someone comes to his aid, teaching him to distinguish between the substance and the form of truth, he is liable to become a sceptic, not only in the domain of historic truth, but also in that of revealed truth. One safeguard, which education itself supplies against this danger, is found in teaching the young mind from the first to realize God's rightful control, through Church or State, of all human events; in showing that, as religion rules the conscience, the higher element, as the State rules external conduct, so the Church is above the State in dignity, whilst each has its separate sphere. Thence follow the principles which must regulate human conduct in its relation to the rulings of Divine Providence as they are illustrated in the history of nations. Such is the plan followed in the little manual of Church History by Father Oechtering. The relation of Church and State he accordingly characterizes as one of mutual aid in the attainment of perfect happiness. "Church and State should maintain a friendly union, both independent in their own spheres, but protecting and helping each other in order to promote the honor and

glory of God and the eternal and temporal welfare of the people." This principle in its most practical development is shown to have been realized in the happiest ages of the Jewish theocracy, and later in the Middle Ages in England, Scotland, Ireland, the Frankish Empire, Norway, Poland, Spain and Portugal, Hungary, Germany, and Italy, irrespective of the particular form of government existing in these different countries. Yet he shows that if this ideal cannot always be verified, the Church, if properly safeguarded in the exercise of her rights, is necessarily helpful to the State. "Where, as in our country, Church and State are separate, the Church is on the side of the Constitution, law, and order, and teaches her children to cherish and uphold them."

As a sample of the pithy and comprehensive method in which the author teaches the pupil to draw practical conclusions from his study of history, we give the following:

Qu. What dangers threaten Christendom at the present time?

R. (1) The spirit of infidelity, which is fostered by godless education, a licentious press, and secret societies.

(2) The spirit of anarchy, which threatens authority, law, and order.

(3) The spirit of liberalism, which pretends to reconcile Catholic truth with the false doctrines of modern thought.

(4) The spirit of socialism and communism, which attempts to destroy the family and the rights of property.

In this way the youth learns not only to state the facts of history as he was taught them, but he learns also the use of them when, later on, he discovers them to be at variance with statements from other popular sources. Thus he is being equipped for a just defence of the truths of faith and the wise power that rules the consciences of men through the Catholic Church. The book is small and well printed. Bishop Spalding, in his preface, gives it an excellent recommendation.

THE CHILD OF GOD, or What Comes of our Baptism. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. London: Burns & Oates. (Benziger Bros.) 1899. Pp. 283.

A volume entitled *First Communion*, published about two years ago without the author's name, has proved itself in many quarters a most efficient help in the preparation of children for their first approach to the Holy Table. It was an altogether new idea, at least in print; not a manual of instruction, but a "picture-book" in words. It made the Life of our Blessed Saviour enter largely into the prepara-

tion for First Communion, and thus familiarized the mind and heart of the children with Him who was to be their dearest love on earth.

The present volume is from the same author; it is also a child's book, and it aims at bringing home to the minds of our little ones a sense of the responsibilities which follow upon the Sacrament of Holy Baptism. Its use should precede that of the book on First Communion.

Apart from the attractiveness with which Mother Loyola knows how to invest her subject, by pretty stories and catching illustrations, for the children who are being instructed, our teachers might learn from the method which she suggests a good lesson for the way in which the child's intelligence and conscience are best reached. These two faculties are, as Father Thurston points out in his preface, the last of all to quicken into life. The keenest little brains have often no conception how to think, or how to think about themselves. "Being good," in their idea, is constantly identified with avoiding scoldings, saying many prayers, making the Nine Fridays, etc. These things are good; but they give no guarantee of stability. What we have most urgent need to teach them is "how to take a moral lesson to heart, to keep watchful eye on failings, to carry out resolutions about the moulding of their own characters." And herein Mother Loyola shows her superior appreciation of the difficulties which hedge round the young minds. She not only selects apt illustrations, but she also develops them so as to set the intelligence of the child working. The examples are largely chosen from sacred history, but they are related with a certain dash and sprightliness, giving them in many instances a new meaning; here and there, stories from profane history or from actual life, such as the details of railroad incident, in Chapters II and XI, are interwoven with the happiest effect.

We have no doubt that many religious teachers and intelligent mothers will find in these volumes the means of securing a lasting blessing for the little ones entrusted to their eternal safekeeping.

THE RELIGION OF SHAKESPEARE. Chiefly from the Writings of the late Mr. Richard Simpson, M.A. By Henry Sebastian Bowden, of the Oratory. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 428. Price, $2.00.

Shakespeare, in relation to the religious thought of his day, has been a favorite theme of study, particularly in recent years, with the admirers of Elizabethan literature. Mr. Simpson, on whose MS. notes

Father Bowden bases his edition of the present work, had, as early as 1858, defended the thesis that Shakespeare was, in all probability, a Catholic.[1] The argument, as may readily be supposed, called forth applause from Catholics, and M. Rio, author of *L'Art Chrétien*, improved on Mr. Simpson's reasoning by attempting to show that Shakespeare could not have been anything else but a fervent champion of the Catholic faith. There were, however, opponents in the Protestant field, such as Bishop Wordsworth, and, later, Lord Mahon, who strenuously defended the then generally accepted belief that Shakespeare was a faithful follower of the Established State-religion. It was apparently to answer Lord Mahon's criticism in the *Edinburgh Review* (1866), that Mr. Simpson had written the notes which form the basis of the present work. Since that time different writers in England, America, and Germany have undertaken to show that Shakespeare had no religion whatever, that he was a positivist, a pantheist, or an agnostic, according to the point of view one might wish to take in the intellectual, moral, or social order. Even within these times a discussion is going on in *The New York Times—Saturday Review*, in which one of the writers solves the whole difficulty by stating that every disputant is apt to find his own creed in Shakespeare, because this master of the human heart's secrets "held the mirror up to nature, and of course each reader sees his face reflected." But there is no question about Shakespeare's holding a mirror reflecting nature. The question is, of what material he constructed his mirror. Is it of the brilliant, but brittle, substance which the art of the so-called Reformation period produced? or is it the solid metal fashioned into English style on the principles and pattern of Roman workmanship? To scan the surface which reflects every human emotion faithfully, may deceive us in the matter, but the sound ought to tell, whether those critics are right who claim that the religious convictions of Shakespeare are the outcome of the Reformation. Hence, there is a special opportuneness in the argument which clearly demonstrates how utterly the great poet and dramatist was out of harmony with the prevalent religious views of his day.

Mr. Simpson and Father Bowden, who was obliged to supplement in great part the work edited by him, bring out two points of much value in this controversy about Shakespeare's religion. They show that the Stratford master was not on the winning side in his day, in politics or religion. He certainly had ample opportunity of appealing to the popular prejudice about monks and nuns, popes and cardinals,

[1] *Cf.* series of articles in the *Rambler*, 1858.

which forms the farcical element of so many plays of his time. In all his adaptations of old plays of his time, such as "King John," for the stage of his own day, it will be noted that he has carefully expunged everything that was intended as a satire upon the Old Faith. In the second place, we find him everywhere studiously depreciating the new order of things, whilst he extols the virtues of the generation that reflected the traditions of old. He had no great esteem for the clergy or the creed of the day, and, as Mr. Thornbury, a very strong Protestant, tells us in his history of *Shakespeare's England*, "the poet seems to fall back, as in 'Romeo and Juliet' and 'The Two Gentlemen of Verona,' on the ideal priest of an earlier age. It is indeed true that he always mentions the Old Faith with a certain yearning fondness."[2] Proofs of this are in abundance in both the plays and the sonnets. He introduces the Church of Rome, her ministers and doctrines and rites, not after the manner of Spenser, as a type of falsehood and corruption, nor like Marlowe and Greene, as a symbol of exploded superstition, but as the natural representative of things high, pure, and true, and therefore to be treated with reverence and respect. He is best when in the atmosphere of the sanctuary:

> "Thus did I keep my person fresh and new,
> My presence like a robe pontifical."
>
> (*I Henry IV, iii, 2.*)

He is worst when he draws upon his immediate surroundings for the lauded patterns of life, finding the hypocrite, the canting courtier, and the pedant prospering in the atmosphere of the new order of things in which the Church ministers to the State, where he finds

> " . . . strength by limping sway disabled
> And art made tongue-tied by authority."

It would lead us beyond our scope to enter into the proofs and illustrations which the authors of the present work bring to show how far removed Shakespeare was in sympathy and principle from the prevailing religious profession of his day and country. His familiar reference to Catholic views and practices, his careful and consistent avoidance of anything that could be construed into slur or criticism upon the Catholic faith, are equally unaccountable, whether we regard Shakespeare as the playwright who wishes to please his audience, or as the powerful corrector of an erring and wilfully corrupt morality.

To say that Shakespeare had no religious convictions is absurd[3] in

[2] Vol. I, 211.

[3] See an article on this subject, by the Rev. H. T. Henry, in the AM. ECCL. REVIEW, November, 1897.

face of the professed tendency of his plays; to say he was a reformer of the Protestant type is to contradict the evidence of one's senses, for, if words mean anything, Shakespeare had no favors to bestow on the new religion. What then was he? Richard Davis, a Gloucestershire clergyman, two centuries ago, wrote that a monument of the poet, then extant at Stratford, said "He died a Papist." We may believe it, for there are abundant reasons why Shakespeare should not have made that fact more manifest in his plays than the internal evidence otherwise shows.

CHRISTIAN PERSECUTIONS: Being a Historical Exposition of the Principal Events from the Christian Era to the Present Time. Written from an Unprejudiced Standpoint. By Asa H. Craig. Burlington Publishing Company, Burlington, Wis.

Here is a book which will convince people who are easily convinced that Catholics are not so very bad or wrong. It will please those Catholics who, while reading it, manage to remain under the impression that it embodies the homage of Protestant testimony to the truth of the Catholic religion and to the honor of Catholic institutions.

As a matter of fact, the author has, with considerable industry, gathered from mainly Catholic sources the apologetic views of topics which have furnished during centuries the staple pretexts for arousing among non-Catholics animosity against Catholics. Here and there the author indicates an alternate source which leaves a contrary impression, with a show of the effort to bear impartial testimony. It will be noticed by the really thoughtful reader that the sources are not given with the text of the citations, but that there is only a general reference at the beginning of the volume to the commonplace literature of Church History, mainly Catholic. As to supposing that Mr. Craig writes from any sense of conscientious duty forced upon him by a recognition of the truth of Catholic claims, there is internal evidence enough to show the absurdity of such an assumption. However, the book will do good, if the impression that it is an impartial argument from an honest adversary is not forced upon people gifted with inquisitive intelligence. The author is not a Christian, I believe, but he writes for the avowed purpose of advancing the cause of *true* Christianity, and that from a conviction that Christianity has a truth. This is odd; and those who examine the book carefully will no doubt discover other earmarks suggestive of the fact that we have here an admirable business enterprise, rather than the result of high motives in behalf of truth and charity. The sale will be, of course, among good-natured Catholics.

THE GUILD LIFE OF ST. ANTHONY OF PADUA. Compiled and Abridged from the Popular Life of St. Anthony by Father Leopold de Cherancé, O.S.F.C., the Primitive Legend, and other sources. With an Account of the Foundation and Work of the Guild of St. Anthony. London, E. C.: R. & T. Washbourne; Benziger Brothers. 1899. Pp. 99. Price, 50 cents.

There has been of late years a marvellous revival of devotion to St. Anthony of Padua, and the fact is an indication that the recurrence of certain evils in the social and in the spiritual order naturally leads us back to the adoption of those remedies which operate through faith and charity, and which the charlatanism of irreligious progress had for a time eliminated from the popular mind. St. Anthony, whilst on earth, used to show himself generously helpful to people in need of any kind. As he stood well with the Divine Master whom he had vowed to follow in the evangelical path, all persons who knew him felt that by his prayer he might obtain for them whatever they wanted from God. The influence which the saint thus obtained over the people, he utilized to teach them in turn to be helpful to others, and by this means he solved one of the social problems of his time and place, in alleviating pauperism and creating a renewal of those relations which made men of all classes realize that they were brothers, and that he who would be partaker of his heavenly Father's kingdom must love and serve his brethren as Christ had loved and served us. "The Bread of St. Anthony," collected from those who would honor the saint, by those who imitate him, brings help to the poor, grace and prayer to the giver, and renders more fervent the devotion and self-sacrifice of those who beg in the name of the saint. "The Bread of St. Anthony is thus a very mediæval expression of Faith, Hope, and Charity, applied to the practical needs of modern life. . . .

The little volume is published to familiarize us with the work of a society founded in honor of St. Anthony at Crawley, Sussex, England, a few years since, by the Franciscan Fathers of that place. The *Guild*, as the society is called, rapidly spread throughout English-speaking countries, and at present counts numerous branches affiliated to the Crawley centre, where the *Franciscan Annals*, the regular organ of the union, appears every month. The concise biography of the saint, which forms the bulk of the manual, very aptly leads the reader to a proper appreciation of the spirit and methods adopted by the Guild of St. Anthony, and concludes with a brief account of its charitable and educational mission. It will afford helpful material to priests who cultivate a special devotion to the saint in their churches.

Recent Popular Books.[1]

AGATHA WEBB: Anna Katharine Green. $1.25.

A mysterious murder, which an adventuress attempts to turn to her own account, is the mainspring of action in this story, and in the end is shown to be the culminating incident of many lives, and also a riddle capable of at least four reasonable and satisfactory interpretations, the true one being entirely unreasonable and unexpected. The book is a masterpiece of its species, except in its author's neglect to describe the morbid and disgusting curiosity and mean suspicion with which the rustic New Englander invariably surrounds every person remotely or nearly connected with a murder, as has been shown in scores of recent trials. The suffering of the finer characters is, therefore, rather understated, but on the other hand, the reader's attention is not distracted from it by trifles, so that he fully appreciates it.

ALASKA AND THE KLONDIKE: Angelo Heilprin. $1.75.

Although primarily intended for readers seriously intent upon a visit to the Klondike, the chapters describing the author's journey to the gold regions, and his examination of the mining camps, give him material for many pages interesting to the merely curious inquirer. The book gives a geological history and description of the country, explains the methods of working the mines, and also the legal regulations under which the work is pursued. The author was leader of the Peary relief expedition in 1892, and is familiar with the problem of life in regions of extreme cold.

APPRECIATIONS AND ADDRESSES DELIVERED BY LORD ROSEBERY: Edited by Charles Geake. $1.75.

Lord Rosebery's assumption of the character of Mr. Gladstone's political heir would be incomplete without a very audible assertion of versatility, and this volume seems intended to impress that characteristic upon the Philistine by confronting him with a series of convincing proofs. The subjects treated are golf, Stevenson, Burns, London, sport, public libraries, Mr. Gladstone, the duties of a town councillor, parliamentary oratory, the civil service, the duty of public service, Eton, Scottish history, and the English-speaking brotherhood. The papers are sometimes happily phrased, but are written with unequal merit, and in nearly all manifest the quality in which Lord Rosebery most strongly resembles Mr. Gladstone,—constant evasion of the point under discussion, and adroit substitution of argument, refuting what nobody has ever denied. They furnish material for a fair understanding of the author in his public capacity.

BEACON BIOGRAPHIES: Phillips Brooks, M. A. De Wolfe Howe; David G. Farragut, James Barnes; Robert E. Lee, W. P. Trent; James Russell Lowell, Edward Everett Hale, Jr.; and Daniel Webster, Norman Hapgood. $0.75.

These five biographies are so written as to serve equally well as introductions to a comprehensive study of their subjects, or as manuals of ready reference for those already well informed, and each one is written by a person carefully chosen because of some especial fitness for the purpose. Mr. Barnes, for instance, is a student of naval matters, and has written of them in good prose and stirring verse; Mr. Trent is a Southern scholar, akin to General Lee both in politics and in literary tastes; Mr. Hale is the son of one of Lowell's life-long friends. Each biography has a chronological table and a bibliography, an explanatory preface, and a carefully chosen portrait, and all have an exquisitely engraved title-page. The editor of the series is the author of the first volume, and has evidently spared no pains in securing uniformity of excellence in the volumes, which very nearly approach perfection in the eyes of the bibliophilist.

CHARLOTTE CUSHMAN: Her Letters and Memories of her Life: Emma Stebbins. $1.50.

This is a new edition of memoirs published not long after the death of the greatest of American actresses, of whose goodness, industry, and artistic conscientiousness it gives a very striking view. As Miss Cushman's dramatic career covered a period of forty years, and included performances in all the important American theatres, in London and the provinces, and in Dublin, it is one of the most important in the history of the American stage, and as she made many long visits to England and to the continent, staying longest in Rome, her letters reveal much of life among Americans abroad before Mr. James and Mr. Oliphant made them self-conscious. One portrait from a photograph and another from the bust by Miss Stebbins illustrate the text.

COSMOPOLITAN COMEDY: Anna Robeson Brown. $1.00.

This, the first American novel of the recent war, has the American widow of a

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

Russian prince for its heroine, and for its chief incident her acceptance from the Spanish crown of a huge pearl, given as the price of the plans for new coast fortifications, drawn by her cousin, a patriotic, rich man, who has offered his services to the General government. The Spanish agent is a French Jew, and the plot is somewhat hindered in its working by the devices of a romantic and half-crazy Cuban, to whose family the pearl really belongs. The scheme is thwarted by the princess's sister-in-law, an Anglo-Russian artist, who dresses as a boy, and in the end marries the American. A French maid, a group of Russian servants, and an English companion help to justify the adjective in the title, and the story is told with pleasant briskness.

CROMWELL'S OWN: Arthur Paterson. $1.50.

The hero, the son of a victim of Anglican intolerance, joins himself to the fortunes of Cromwell, whose ward he marries. The author's aim is to show the Protector, as husband and father quite as much as soldier and politician, and he chooses to take the latest view of him, excluding the brewery, and also much of the cant, and making Cromwell an English gentleman, not too austere to love horses and to indulge in refinements of good living and costly equipage. The art of the book is excellent—so excellent that it should not be given to young readers without minute explanation and comment.

CRUISE OF THE GOLDEN WAVE: W. N. Oscar. $1.50.

Mr. Clark Russell and Mr. Gilbert seem to alternate as models with the author of this story. The crew of the Golden Wave mutinies, and two of her officers and some of the men are killed, but the survivors and the passengers find means to compel the mutineers to decent behavior. They take the vessel to an island where a great treasure is hidden, and the passengers secure it for themselves, and in the course of these events the mutineers are killed, after which comes rescue, and marriages are arranged among the survivors. The author actually makes all this seem possible, and invents a new nautical hero, a brave and modest wit.

DREAMERS: A CLUB: John Kendrick Bangs. $1.25.

The "dreamers," a group of friends, write parodies, choosing as victims Anthony Hope and Mr. Dooley, and Messrs. Kipling, Davis, Howells, Doyle, and Barrie, and doing their work very well. The pictures attempt to burlesque those of the most fiercely emblematic artists, but fail in the effort to be more absurd than the originals.

ETCHINGHAM LETTERS: Sir Frederick Pollock and Mrs. Ella Fuller Maitland.

This correspondence touches on art, politics, letters, and criticism of character, and contains some well-wrought description, but it tells no story, and is intended for readers of essays rather than for novel-lovers. It simulates a real correspondence with marvellous art, and is one of the most original books of the year, both authors being equipped for their work with a variety of special knowledge. The American edition will not appear until autumn.

EUGENIE, EMPRESS OF THE FRENCH: Clara Tschudi. Translated by E. M. Copé. $3.00.

It would be too much to expect a Norwegian to describe an Irish-Spanish woman with reasonable charity, and Miss Tschudi seems to have accepted all the stories that Legitimist wit and Republican malice could invent against the Empress, together with a choice selection from those prepared for German and English newspaper readers, and blends them with no slight dash of feminine dislike for a beautiful woman. It is not necessary to be a partisan of Napoleon III or an apologist for the Second Empire to refuse to accept this biography of the most dignified and saddest of sovereigns in exile, but the book is worth reading, merely as an example of inventive imagination. Miss Tschudi is not to be regarded as the inventor; she is nothing worse than an incompetent critic of evidence.

HEART AND SWORD: "John Strange Winter." $1.00.

The heroine, entering upon a dramatic career with no preliminary training, in an incredibly brief space becomes the first actress of her time, and gives the author the opportunity to describe the chief theatrical celebrities, male and female, and to show how social success comes to an actress, and in what ways it is used to advertise the pet charities of great ladies. The author chooses to give this comedy an ugly ending and to drown two sinners who show no smallest sign of repentance; consequently, the latter half of the book is not worth reading.

HEART OF MIRANDA: H. B. Marriott Watson. $1.50.

These stories are described by their author as mostly winter tales, a Shakesperean reference much prettier than the allusion in the dedication, in which they are described as "disjected pieces." The latter phrase is fairly indicative of the character of the book, in which the author has evidently set himself to show that a sensible man can produce quaint nonsense, nightmare imaginings, and fragmentary sentiment as well and even better than it can be done by æsthetes capable of nothing else. The task is very well performed, but is hardly worth performing.

HENRIK IBSEN: Björnstjerne Björnson. George Brandes. $1.50.

The first three of the four criticisms here published give the critic's first impressions of the author's early works; the second his views of those published prior to its date of 1882; and the third his present opinions of what has since

been published, so that it is a specimen exposition of Ibsen's standing in Norway from the beginning of his career. Dr. Brandes is no blind worshipper, although he is inclined to regard Ibsen as that mournful object, a dramatist with a moral purpose concealed in his plays. The fourth paper, a comparatively cool criticism of Björnson, is excellent.

HISTORY OF THE NEW WORLD CALLED AMERICA: Edward John Payne. Vol. II. $3.00.

These two volumes trace the history of the Western Continent and its peoples only to that period in which the warrior class was recognized as essential in the organization of the most advanced races. The author's theory that the development of any given tribe is directed and controlled by its food-supply is supported by arguments drawn from sources so many and so various that the book is as valuable to the mythologist as to the ethnologist. He has no sentimental affection for the noble savage, and no tendency to fancy that the condition changed by European invasion was real civilization, to be deeply lamented. The books are strongly fascinating, and the first, which appeared seven years ago, created an impatient demand for the second.

HOOLIGAN NIGHTS: Clarence Rook. $1.25.

Alf Hooligan, product of the London Board school and the slums, unmitigated by religion and unweakened by morality, is the chief character in this book, which has the negative merit of not being sentimental. Hooligan never lapses into decency, but is a plain, consistent brute in all the relations of life, entirely understanding himself and his position. Necessarily, his portrait is repulsive, but as the author does not attempt to make it moving, the book is not immoral. It is wholesome reading for those languid philanthropists who ascribe all individual wickedness to society, and will show them the real criminal more plainly than their own eyes ever would.

IN CASTLE AND COLONY: Emma Rayner. $1.50.

The heroine, a Swedish nobleman's daughter, is betrothed in babyhood to one of her father's friends and brought to America after his death, at the moment when the Dutch and Swedes are struggling for the possession of the Delaware. The contest between Stuyvesant and Printz is made part of the story, of which the hero is a convict unjustly exiled. The heroine is shrewd, but womanly, and her mother and guardian are strong and noble characters. The picturesque real personages and the author's inventions are brought into harmonious relation, and the story is as well written as "Free to Serve," her first book.

KINGDOM OF HATE: Tom Gallon. $1.00.

One of the many novels suggested by Anthony Hope's imaginary realm and its imaginary sovereigns. In this story the princess, through the machinations of her cousin and rival, is compelled to marry, a proceeding which dispossesses her. By chance the place of the hireling who has consented to wed her is taken by a man who has fallen in love with her without knowing even her name, and other chances bring him the cousin's confidence and take him into the kingdom in dispute. Here socialist plots, political plots, and royal intrigues keep him in a state of pleasant liveliness until, just as his wife owns that she loves him, the socialists blow up the kingdom and leave her no subjects worth mentioning. It is a pleasant tissue of bare possibilities.

LADY LOUISA STUART: Selections from her Manuscript: Edited by A. J. Home. $2.50.

The daughter of the Earl of Bute, the niece of Red John of the Battles, the cousin of his daughter, Lady Mary Coke, the friend and correspondent of Sir Walter Scott, has a range of anecdote that begins with her grandmother, Lady Mary Wortley Montague, and comes down to the year of her own death, 1851. Her letters and descriptions are written with clever good nature and the book is an addition to historical knowledge.

LIFE AND WORK OF THOMAS DUDLEY, SECOND GOVERNOR OF MASSACHUSETTS: Augustine Jones. $5 00 (net).

Governor Dudley has long suffered from imputations drawn from a few phrases in Winthrop's diary, and from the reflected reputation of his son, who was intensely royalist, and held the king's commission to govern the colony. Mr. Jones, setting himself to the task of giving him due honor, discovers that he deserves more, rather than less, than Winthrop, and in the course of maintaining his argument, writes a good history of the Massachusetts Bay Colony up to the time of Dudley's death. As a member of the Society of Friends, he judges impartially between Puritan and Brownist, and Puritan and Baptist.

MASQUES AND MUMMERS: Charles Frederic Nirdlinger. $1.50.

Criticisms of actors and plays, and some clever sketches on subjects bearing on the drama are collected in this volume, which is copyrighted by Mr. Charles Belmont Davis. The criticism is that of a man with no prejudices in favor of the Robertsonian school of unnatural goodness, and with some contempt for its younger members, but with a savage scorn for plays calling themselves real because ugly and vile. It ought to neutralize some of the mischief done in the names of Maaterlinck and Ibsen.

RACES OF EUROPE: William Z. Ripley. $5.00. Supplementary Bibliography. $1.00.

The author studies the various races of Europe through their physical characteristics, basing his theories of origin and migration mainly upon coloring, stature, skull formation, and fortifying them with nearly

250 typical portraits and a mass of statistics, and illustrating them by 85 maps. The personal characteristics are referred to the influence of environment recent or remote, and modern history and contemporary research furnish corroborative matter. The subject is so complicated that only professional anthropologists and geographers can find much real profit in reading the book, but as dabbling in science has been fashionable since the publication of Dr. Nordau's well-known work, it is fortunate that this is so written that even perversity can extract no harm from its pages.

STRONG ARM: Robert Barr. $1.25.

The chief group of short stories in this book deals with the Fehmegericht, which the author seems to fancy is unknown in fiction, in spite of Sir Walter Scott. The other tales relate the doings of fantastic knights and kings, and of secular archbishops, against whom Mr. Barr has an especial grudge, disposing of them after the style of Richard III. The ingenuity of the tales is pleasant, but not sufficiently diversified to make it possible to read many of them in unbroken succession.

THAT FORTUNE: Charles Dudley Warner. $1.50.

This third volume of the set beginning with "A Little Journey in the World," and continued in "The Golden House," has for its heroine the daughter of Carmen, the evil genius of the preceding books. She is reared in superabundant luxury, but is so closely guarded and so judiciously taught by an admirable governess that her inherited tendency to be mercenary and lawless is quite extinguished, and she insists upon marrying a poor but upright man. Incidentally Mr. Warner shows the secret springs by which capital dishonorably invested controls many publications reputed to be honest, and describes the temptations laid in the path of clever writers and the punishment inflicted upon those who will not yield. There is as little difficulty in recognizing persons and firms in his book as in Mr. Chambers's "Outsiders."

TRAIL OF THE GOLD SEEKERS: Hamlin Garland. $1.50.

The author's adventures were of the same order as those of the King of France with twenty thousand men. He desired new sensations and he obtained them by traversing the prairie route to Dawson and coming home when his receptive faculties were exhausted. It is impossible to be troubled by his voluntary incurred sufferings, and the unfortunate tendency, so strongly marked in his fiction to exaggerate everything repulsive and ugly, is even more evident in his treatment of the trials endured by his unhappy fellow-travellers, and it requires some effort to read him without lapsing into a heathenish frame of mind. The verse scattered here and there in the volume does not resemble any heathen verse that has survived.

VENGEANCE OF THE FEMALE: Edited by Marrion Wilcox. $1.50.

The author has impaired what might be a book of salutary influence by inserting an allegory of the relation of man to his Maker, and the mutual influence of men and women, written with the desire of being satirically subtle and succeeding in being weakly blasphemous. Aside from this, the volume contains charming views of Spanish and Italian family life, written with loving and humorous appreciation, and tacitly reproving the American's inherited tendency to "'eave 'arf a brick," at the stranger, and to judge foreign nations by Corporal Trim's standard.

WAR WITH SPAIN: Henry Cabot Lodge.

The excellent delineators of military and naval scenes, Mr. Zogbaum and Mr. de Thulstrup, and some other excellent artists and some skilful photographers contribute the best part of this volume. The author is too deeply involved in politics to treat either the causes or the conduct of the war with perfect impartiality, and he has not the art of making a battle inspiriting or even real. His book simply indicates what the Republicans and especially the adherents of the administration would like to have the country accept as the history of the contest.

WHEN THE SLEEPER AWAKES: H. G. Wells. $1.50.

Like the author's other books, this is a phantasy, based on science, a dream of the city of the future as it might be if man were left to his own inventions for two centuries. It is a horrible place, whence the snobbery of heathen socialism has driven all kindly service and sweet charity, honeycombed by plots, saturated with advertising, lighted and warmed by hideous machinery, and protected from the weather and cut off from the sunlight by a roof. It is written with much skill and with delicate scorn for the material and avaricious spirit of the time.

WORKS OF LORD BYRON: Letters and Journals, Vol. III: Rowland Prothero.

This volume includes letters written between August, 1813, and November, 1816, and among them are 118 not included in Halleck's edition. They have been very carefully collated with the originals, and they cover the entire period of Byron's courtship and married life. Letters from Scott, Leigh Hunt, Hogg, and Jane Claremont are among them.

YELLOW WALL PAPER: Charlotte Perkins Stetson. $0.75.

A brief and powerful study of a mind hovering between sanity and insanity. It is so true to life that no hysterical woman or timid child should read it. The "wall paper" forms the cover and makes the heroine's madness comprehensible.

Books Received.

THE CATHOLIC HIGH SCHOOL BIBLE HISTORY. For the use of Junior Classes. By Sister F. Isabelle Kershaw. Part II. London: Burns & Oates; New York: Benzinger Brothers. 1899. Pp. 162. Price, 50 cents.

SCRIPTURE MANUALS FOR CATHOLIC SCHOOLS. (Arranged with a view to the Oxford and Cambridge Local Examinations.) Edited by the Rev. Sydney F. Smith, S.J. The Gospel According to St. John. By the Rev. Joseph Rickaby, S.J. *The Same.* 1899. Pp. 168. Price, 80 cents.

CAMBRIDGE CONFERENCES. Second Series. Delivered to the Catholic Undergraduates of the University of Cambridge, in the Chapel of St. Edmund House, Lent Term, 1899. By Joseph Rickaby, S.J. *The Same.* 1899. Pp. 84. Price, 40 cents.

DE OPERE DIVINI EXEMPLARISMI. Auctore Ernesto Dubois, C.SS.R. Fasciculus Continens: I, Conspicuorum virorum litteras ad auctorem missas; II, Periodicorum libellorum articulos circa Exemplarismum; III, Auctoris responsionem ad aliquas observationes. Romae ex Typographia Della Pace, Philippi Cuggiani. 1899. Pp. 61.

DIONYSIUS DER KARTHÆUSER. 1402–1471. Sein Leben, sein Wirken. Eine Neuausgabe seiner Werke. (Mit Autograph und Porträt.) Aus dem Französischen mit einigen Ergänzungen des Verfassers in's Deutsche übersetzt von einem Priester des Karthæuser-Ordens. Mülheim: A. D. Ruhr, Verlag von M. Hegner, Katholische Buchhandlung. 1898. Pp. 109.

DAS VORMOSAISCHE PRIESTERTHUM IN ISRAEL. Vergleichende Studie zu Exodus und 1. Chron. 2–8. Von Fr. v. Hummelauer, S.J. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1899. Pp. 106. Price, $1.15.

ST. IGNATIUS OF LOYOLA. (*The Saints.*) By Henri Joly. Translated by Mildred Pardridge. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. 262. Price, $1.00.

REMINISCENCES. By Justin McCarthy, M.P. From the table of my memory. In two volumes. I, pp. 386; II, pp. 422. 1899. Harper & Brothers: New York. Price, $4.50.